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Library Pacific School of Religion Berkeley, Calif. Jan25

VOLUME 32—No. 8 and 9 AUGUST-SEPTEMBER, 1926

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

Frank J. Boyer, Managing Editor and Publisher

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"In the Name of Our God We Will Set Up Our Banners"

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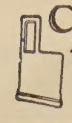

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 32 AUGUST-SEPTEMBER, 1926 Nos. 8 and 9

EDITORIAL

The Fear of God

AT the close of a religious conference at Manchester, in which some of the current questions in theology were discussed with great license, Dr. Dale said to his friend Dr. Berry, "I wonder if there is anybody left who fears God?" The latter replied, "It would indeed appear that we are accustomed to take great liberties with Him."

This is the fault of our time: taking liberties with God. We say "God is love"; by which some are inclined to the belief that he "wouldn't hurt a fly." But love without an element of justice in it is unworthy of the name. The wisdom of Solomon, notwithstanding his grave lapses from virtue, is vindicated by the fact that, after swinging around the whole circle of life in pursuit of happiness, he said, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole* of man"; by which he evidently meant that the sum total of a man's real value is his reverent, loving fear of God and fidelity to the requirements of his holy law.

But who is this God, that we should be required to approach him with reverent awe? He is the infinite and eternal One: while we are creatures of his hand, with our breath in our nostrils. He is the Sun; while we in comparison are as motes flying in a sunbeam. It was this consideration that led David to cry, "When I consider thy heavens, the work of thy fingers, the sun and the moon which thou hast ordained, what is man that thou art mindful of him or the son of man that thou visitest him?"

And separated thus by nature we are still further removed by sin. The angels and archangels are represented as veiling their faces before the throne, singing, "Holy, holy, holy, Lord God Almighty!" In one of Isaiah's visions, he saw the Lord, "sitting upon a throne high and lifted up"; whereupon he cried, "Woe is me; I am a man undone; for my lips are unclean and I dwell in the midst of a people of unclean lips; and mine eyes have seen the King!" It behooves us thus, as sinful creatures of God's hand, to approach him with heads and hearts bowed low.

1. I enter a plea for reverence toward this holy, gracious One: as Paul says: "Let us have grace, whereby we may serve him acceptably, with reverence and godly fear": (Heb. 12:29).

It is written, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." The covenant name Jehovah was never mentioned among the Jews. It was referred to as "the incommunicable name." A Jew would not tread upon a fluttering bit of parchment lest some portion of that name might be written upon it. Yet there are people in our time who profane the name as lightly as do the Moslems, who interlard their common conversation with "Allahs" and "Bismillahs."

* The word "duty" occurs here *in italics*, which means that it has no place in the original.

Our August-September Issue

as is customary, averages 48 pages, instead of 64 pages. This issue, combining both numbers, contains 96 pages.---Publisher.

It is a dull and stupid habit; stupid because there is nothing to show for it. And vulgar, as the profane confess by refraining from it in the presence of ladies. Moreover it is a reckless habit; since those addicted to it rush heedlessly upon the bosses of the shield of God.

If any reader of these words should chance to be addicted to this habit, let him take shame to himself as a coward. For when sudden danger overtakes him he will straightway cry, "God have mercy!" And when he reaches the border line between time and eternity, the hour that tries the soul of every man, how will his bravado serve him? I can speak advisedly here, for in a ministry of fifty years, in which I have stood beside many deathbeds, I have never known a blasphemer to face the unknown future without groveling before God.

The gasconade of a profane swearer would be grotesque were it not so portentous. It is safer to play skittles with dynamite, to swing on a live electric wire or carry a lighted candle into a powder magazine than to trifle thus with sacred things.

A similar lack of reverence is to be seen in our services of public worship.

One reason for this is the insistence on the part of certain religious teachers that "all times and places are equally sacred." There is an unctuous sound of pietism in such a statement, until one remembers that while all the acacia bushes in the Desert of Midian were the Lord's, there was a particular one which was not to be approached like the others, because it grew on "holy ground," (Ex. 3:5); and while all the mountains in Canaan were the Lord's there was one of which Jacob said, "Verily the Lord is in this place: this is the gate of heaven;" (Gen. 28:17) and while all houses look alike to us there is one consecrated place where, above all others, God reveals his holy will to men: (Eccl. 5:1).

One of the first events in the ministry of Jesus was the purging of the Temple: "He drove out the money-changers and them that sold sheep and oxen:" (John 2:13-17). But what a slight offence was this, the sale of victims for sacrifice, as compared with some of the desecrations of worship in these days of ours, these days of vaudeville and pagan dancing in the sacred place! It is a true saying, "Fools rush in where angels fear to tread."

2. The time has come, indeed, for an injunction of reverence toward the whole divi law.

The disregard of the Lord's claim as Lawgiver is almost contemptuous in som quarters. This is apparent, for example, i the prevailing habit of Sabbath desecratio Notwithstanding the explicit statement tha the Day is "hallowed," that is, set apart fo holy uses, there are not a few professing Chris tians who apparently reserve the right to sa for themselves how merrily they will keep i They exhibit a more sincere regard for th least of our municipal ordinances than fo this precept of the Moral Law. The warnin in our public park, "Keep off the grass," i more scrupulously observed than the com mand, "Remember the Sabbath day to kee it holy."

This is merely an illustration of the pre vailing attitude toward the whole body of di vine law known as the Ten Commandments In our childhood we were taught to say, "I is a sin to steal a pin"; but nowadays stealing an oil mine is a peccadillo. The nuptial alta is overshadowed by the divorce court. And generally speaking, the only residium of the reverent fear of the Lord is a salutary fea of being found out by the police authorities.

The fact that the Ten Commandments are so frequently designated as "blue laws" is largely due to a mistaken idea, encouraged unfortunately by some ministers, that they were "abrogated by Christ." A falser statement was never made by mortal lips! The moral law is ingrained in the human constitution beyond all possibility of abrogation, and was written on tables of stone to indicate that it was to be binding forever upon the children of men. It is true that the ceremonial law was disannulled by Christ because it was fulfilled in him. It passed away in the logic of events, as shadows vanish at the rising of the sun. Wherefore it is written, "He nailed the handwriting of ordinances to his cross and took it out of the way." But every word that Christ ever uttered respecting the Decalogue—as witness, his entire Sermon on the Mount—was distinctly calculated to reinforce and emphasize it.

It is said, however, "We are not living under the shadow of Sinai but in a new order of things." This is true, as it is written, "Ye are not come unto the Mount that burned with fire, and unto blackness and tempest and the sound of a trumpet; but ye are come unto Mount Zion and unto the city of the living God, to the general assembly and Church of

the first born, and to Jesus the mediator of the new covenant." But observe how the word continues: "Once more will I make to tremble not the earth only but also the heavens; wherefore, receiving a kingdom that cannot be shaken, let us have grace whereby we may offer service well-pleasing to God, with reverence and awe; for our God is a consuming fire;" (Heb. 12:18-29).

It is gloriously true that we are come not unto Mount Sinai but to Calvary, where God reveals himself in the person of his only begotten Son to prepare for us the way of salvation. However this mountain also is enveloped in darkness. The sun goes out at noon! For three mortal hours the Saviour groans and agonizes under the burden of the world's sin. At length he cries, "It is finished!" and at that moment the veil of the temple is rent asunder, signifying that henceforth the way is open for penitent sinners to approach God. We "who were afar off" by reason of our sins, "are brought nigh by the blood of Christ."

3. Thus it still remains that, in our attitude toward the Gospel, we are to observe the barriers of a loving fear.

A just apprehension of God as manifest in Christ adds sanctity to all the vital truths and principles that center in him. His name is more sacred since we have been taught to call him "Our Father"; his house is more sacred since the same Hand that was to be wounded for us cleansed its courts of the money-changers; his Word is more sacred since the Master said, "Search the Scriptures for in them ye (rightly) think ye have eternal life, and these are they which testify of me"; his Law is more sacred since his *imprimatur* was placed upon it in the words, "Not one jot or tittle shall pass away till all be fulfilled"; and God himself is approached with a deeper and more loving reverence since he has so tenderly and wonderfully revealed himself in his only begotten Son.

It is recorded that when John the Evangelist saw the Saviour in a vision, walking in the midst of the golden candlesticks, clothed in his transcendent glory, he "fell at his feet as one dead." This was the same disciple who had lain with his head on the bosom of Jesus in the upper room; but between him and the divine Son thus glorified there was a distance apparently so great that even grace could not bridge it!

In our time great liberties are taken with the miraculous birth of Christ. It is discussed in the newspapers with a gleeful abandon, encouraged by men in canonicals who either lack the logic to see or the piety to care for the fact that a denial of this supernatural event makes Jesus who claimed to be the only-begotten and co-equal Son of God, the illegitimate offspring of an illicit union between a Nazarene carpenter and a peasant maid!

Great liberties are taken with his miraculous life. His wonderful works are explained away on such grounds as to leave him no standing but that of an imposter and charlatan, one of the worst of men!

Great liberties are taken with the story of his vicarious death. There are those who in Scriptural terms have trodden under foot the Son of God and counted the blood of the covenant an unholy thing." (Heb. 10:29.)

Great liberties are taken also with the Scriptural story of the Resurrection of Christ, whereby life and immortality are brought to life. It is affirmed that nothing that went into the grave in Joseph's garden came out of it (that is, no re-surrection); that this dust mingled with the dust of other dead men!

Thus the whole Gospel is put to shame in the house of "friends." In the parable of the vineyard (Matt. 21:28-44) the Father is represented, under the figure of "a certain household," as sending servants one after another to collect the fruits, only to have them maltreated and rejected by the wicked tenants. Finally he sends his only son and heir saying, "They will surely reverence him"; but they "cast him out of the vineyard and slew him."

The husbandmen of our time are more diplomatic in their treatment of God's Son; they simply deny his claims and credentials, saying, "Is not this Jesus, the son of Joseph the carpenter, whose father and mother we know?" They explain away the inspired account of his virgin-birth, his wonder-working life, his vicarious death, his resurrection and his return to "the glory which he had with the Father before the world was."

It is recorded that an ancient city had three gates; the first of which bore the inscription "Be bold," the second "Be bold," and the third "Be not too bold!"

The veil of the Tabernacle was rent in sunder at the Crucifixion of Christ, so that the Holy of Holies was thrown open to all truth-seekers; but this gives no license to sacrilegious intruders. "Let us come boldly to the throne of grace" (Heb. 4:16), but not to exercise our proud modicum of wisdom in de-

riding its great verities or to take undue liberties with its supernatural facts.

A traveller in Austria says that on coming to a certain village, which was approached through a forest, he found placards posted here and there, announcing that no tree must be destroyed under pain of death. On asking why so severe a punishment was laid upon an offense so slight, he was pointed to a mountain back of the forest and told that the village had no defence from the avalanche except those trees. For a like reason we are admonished to be reverent in our approach to the fundamental truths of the Gospel.

The loving fear of God is the safeguard of our Christian faith.—*D. J. B.*

A Sample of the Wrong Method

SEVERAL persons have called our attention to the unkind remarks made about this magazine in Dr. W. M. Forrest's book, "Do Fundamentalists Play Fair?" The said reflections are found on pages 86 and 87. We shall quote them, so that our readers may see a sample of the author's method. He is speaking of the Bible in the following statements:

"Certainly those who proclaim themselves the true interpreters and defenders against all enemies in and out of the church ought to tell the truth about the Bible. That they never tell the truth when their theories require false support is notorious."

We call that a very unjust allegation. Then the author goes on to include the BIBLE CHAMPION in his charge of falsehood, saying:

"Here, for instance, is the official organ of the Bible League of North America, just from the press, a month before the date it carries. What are the latest fundamentalist assertions respecting the Bible? That it can be confidently asserted that not a single statement of Scripture has ever been proved erroneous—not a single demonstrated fact of natural science contradicts any statement of the Bible. If that language has any meaning, it clearly proclaims the learned editor who wrote it incapable of telling the truth. Does not the Bible state that the sun stood still at the command of Joshua? Is it not a demonstrated fact of natural science that the sun always stands still relative to the earth? Therefore the Bible contradicts science, and the editor knows that he was not telling the truth, no matter how much dust he may throw in the air about the language of Scripture being accommodated to the understanding of the people of Joshua's time."

Thus we have a fair sample of this polemicist's spirit, method, and attitude toward the Bible. We would simply caution him to speak more gently and advisedly. His angry attitude toward this magazine betrays the same bitter feeling toward the Bible, which he seems to be determined to discredit whenever he can. Yet he is Professor of Biblical Literature and History in the University of Virginia, which is, of course, a state institution, supported by the taxes of all the people of Virginia, many of whom are evangelical Christians. One cannot help wondering whether the majority of the tax-paying citizens of that state desire to place their young people under the tutelage of one who hacks the Bible to pieces very much after the Paine-Ingersoll style.

A correspondent, who seems to have the needed information at hand, writes us that the founder of the chair occupied by Professor Forrest was an ardent evangelical Christian, who desired to have the Bible taught in the university because he believed it was a divinely inspired volume. It might be well for some one to look into the terms of the testator, and see whether he intended the Bible to be handled in a rationalistic way. If he made no restriction in his bequest, or whatever the form of the gift was, we shall be glad to have information to that effect, and will publish the terms in our next number. All we want is the truth. No cause will suffer when the exact truth is made known.

We wonder just what Professor Forrest means when he says that the CHAMPION was issued "a month before the date it carries." That brief statement seems to imply something dishonest. It may be that the publisher for some sufficient reason did some time in the past issue a number as early as that, but knowing him as we do, we are sure that it was done with no ulterior purpose. If he desires to do so, he may explain the matter in a footnote at this place.*

*The CHAMPION has not been mailed out a month in advance of the date it carried any time in at least ten years, except that several times in these

We do not know to which editorial in this journal Professor Forrest refers, or which of our numerous editors wrote the article which he criticizes. It would have been only fair had he given the number of the magazine, the page on which the statements occurred, and the name of the writer. By this method many people may be led to suspect the wrong parties, and that is not just and fair to the rest of us who are on the CHAMPION'S editorial staff. In our reading of books galore, we note that the real scholarly and up-to-date authors are very careful to give their references when they quote or cite other writers, so that the reader may check them if he desires to do so. That method proves the writer to be both scholarly and genuinely honest.

Looking over our list of editors, we are puzzled to pick out the one of whom it could rightly be said that he is "incapable of telling the truth." That certainly is a hard statement. We would not like to make such a charge against any fellow-man.

In connection with his charge of dishonesty, our controversialist refers to the Biblical record of the sun standing still at the prayer of Joshua. The professor thinks this a serious mistake on the part of the Biblical writer. Permit us to say gently, this is an infidel objection that is gray with age. In fact, nearly all the Modernistic objections to the Bible are recrudescences of old infidel objections. When the present writer was young, and was troubled with skepticism, how often he read about these same objections in the works of Voltaire, Volney, Paine and Ingersoll! In after years, when he became converted and began to investigate both sides of the problems, he was amazed to see the critics of the rationalistic school trumpeting forth precisely the same objections that he had met with in the writings of the infidels.

But all these difficulties have been dealt with again and again by scholarly evangelical defenders of the faith, like Ebrard, Luthardt, Christlieb, Cave, Orr, Green, Tuck, Haley, Mark Hopkins, Fisher, Wace, Fitchett, Ingram, Griffiths, Loraine, Tisdall, and scores of others, both dead and living. The slashing way in which Professor Forrest goes through the Bible seems to indicate that he is not at all familiar with the great body of apologetic literature that has been written from the days of Justin Martyr, Lactantius, Arnobius and Origen to the latest defenders.

To go through our author's book and try to explain all the difficulties he finds in the Bible would be tantamount to replying to Thomas Paine's "The Age of Reason" in a book of considerable size, and that was amply done away back in the days of the infidel himself by Bishop Watson in his classical "Apology."

We shall therefore confine our remarks to the objection he peddles about in connection with the "learned editor" of the CHAMPION —the Biblical narrative of the standing still of the sun and the moon. The radical assertion he makes regarding this event proves that he has not read the works of Christian apologists on this subject. Here, for instance, is W. H. Turton's fine work, "The Truth of Christianity," which has run into many editions. We have before us the ninth edition, "carefully revised throughout," as we read on the title-page, the fortieth thousand having been sold at the time of its publication. One pages 179-181 he explains that the Hebrew word for "stand still" may also be translated "be silent"—that is, "cease from shining," and therefore "be darkened." The Amalekites were no doubt sun-worshippers, and as long as the sun shone brilliantly, they believed that their gods were propitious, and this confidence filled them with courage; but when the sun became darkened by dense clouds (the moon also would be thus covered), they believed that their gods were against them, and thus they were filled with panic. On the other hand, Joshua and his army knew that the storm and gloom had come in answer to their prayer, and thus they were filled with confidence.

This explanation agrees much better with the situation, and especially the superstitious fear of the Amakelites, than the usual view that the day was prolonged. It would seem that Professor Forrest, as a Biblical teacher, ought to be acquainted with Turton's explanation, which agrees with that of a number of other scholars. If he loves the Bible—and he surely ought to love a book which it is his business to teach in a university—one would think he would be glad if the Bible can be vindicated in any reasonable way, so that his

years the June and July issues were mailed about June first, and the August and September issues were mailed the last week in July. Our printer, it seems to us, is bent on delivery of monthly issues from one day to two weeks late, so that it is never mailed before the middle of any month, except on occasion, during summer season, to afford a bit of fresh air to those who attend to the work of mailing. *Publisher.*

students would not lose confidence in the Book which is the only source-book for the Christian religion.

It is a pity, too, that our author was not acquainted with Dr. Robert Dick Wilson's scholarly article in *The Princeton Theological Review* for January, 1918, in which he makes an erudite study of Semitic etymology, and finds that the Hebrew word for "stand still" may be translated "be darkened." If an eclipse of the sun occurred at that time, it would account for the mention of the darkening of the moon in the middle of the day. We cannot enter into the details of Dr. Wilson's learned exposition, but have very recently given it a second examination, and find it indeed reasonable. As to the practical outcome, the explanations of Turton and Wilson are in accord; for it matters not whether the sun was darkened by clouds or by an eclipse, in either case the sudden gloom would send terror to the hearts of the enemies of Israel and lead to their defeat.

So it may turn out, after all, that the editor of the BIBLE CHAMPION was neither ignorant nor dishonest. We have no counter charge to make, but would kindly advise the critic of the Bible to read some of the solid evangelical works on Christian Apologetics. It is a great and absorbing science.—*L. S. K.*

The Sign of the Prophet Jonah

CHRIST having cast out a demon, the Pharisees said He did it through Beezlebub, the prince of the demons, Following that incident, "certain of the scribes and of the Pharisees answered saying, Master, we would see a sign from Thee."

To this demand the Lord replied, *"An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the Prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth"* (*Matt.* 12:38-41). He further said, *"The men of Nineveh shall rise in the judgment with the men of this generation, and shall condemn it; because they repented at the preaching of Jonas; and beheld, a greater than Jonas is here."*

Again, after the feeding of the four thousand, when He came to the coasts of Magdala, *"the Pharisees also with the Sadducees came, and tempting, desired Him that He would show them a sign from heaven. He answered and said unto them, When it is evening ye say it will be fair weather, for the sky is red. And in the morning, it will be foul weather today, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times? "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but The Sign of the Prophet Jonas"* (*Matt.* 16:1-4).

Thus, on two distinct occasions, the Lord directed attention to the Book of Jonah as containing the prophetic type of the great "sign from heaven" by which His Person and Work were to be authenticated of God. This double reference to the prophet Jonah, and the transcendent importance of the lesson which, by the Lord's own statement, is contained in it, invests the little Book of Jonah with peculiar interest.

A "wicked and adulterous generation" is a generation whose heart is turned away from God. The Lord quoted the words of Isaiah and applied them to the scribes and Pharisees, saying, "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, but their *Heart is far from Me"* (*Matt.* 15:8).

The turning-away of the heart from God is described in the Scriptures as spiritual adultery. When the heart is turned away from God it always seeks an excuse to justify its unbelief. It demands something more than God has given for faith to rest upon. It demands "a sign from heaven." To all such demands the answer of God is still the same: "No sign shall be given save the sign of the prophet Jonas."

Resurrection: The Foundation Fact of the Gospel.

I desire to emphasize the unique and superlative importance of the Resurrection of Jesus Christ from the dead.

Here is a matter which, far beyond anything else that can be mentioned, merits the designation *fundamental;* and it is a matter of *historic fact.*

Scripture speaks of two "signs" in connection with the Humanity of the Lord Jesus Christ. The first was His birth of a Virgin (*Isa.* 7:14, *Matt.* 1:23); and the second, His resurrection from the dead. One had to do

with His entrance into this world (His *eisodos,* Acts 8:24), and the other with His de-departure from it (His *ex-odos,* Luke 9:31).

Immeasurably great as is the first of these *Signs* (which the present writer discussed in the March issue of this magazine) the second is immeasurably greater. For the Christian faith, in a very special sense, rests upon it. Paul, in his second letter to Timothy, exhorts him thus: *"Remember"* (as much as to say, whatever else you may fail to remember, do not for a moment forget) "that Jesus Christ, of the Seed of David, was *raised from the dead,* according to *my gospel"* (2 Tim. 2:8).

For the great fact of all facts proclaimed by God to sinful men is that Jesus Christ, who was crucified on Calvary, "died for our sins, according to the Scriptures, and was buried, and rose again the third day, according to the Scriptures" (1 Cor. 15:3, 4). They who believe that proclamation secure the Salvation of the Lord. Those who refuse to believe that Christ rose from the dead, make the Son of God like unto those sinners whom He died to save. They make His death to be the death of a sinful man; for they declare that His body remained in the grave to see corruption. They make Him to be still under the power of death; and thus they deny the whole basis of salvation.

Whatever prospect there is for sinful human beings depends absolutely upon the sign of the prophet Jonas. If that be not a true sign, then there is no hope for man; then they which are fallen asleep in Christ are perished, and we who believe on Him are, of all men, the most miserable.

The prayer which Jonah uttered while in the belly of the great fish is one of the most remarkable passages of Scripture. Some of its striking features we purpose to point out later on; but just now we would call attention to the words in which the utterance culminates—"Salvation is of the Lord." When Jonah reached that conclusion, his deliverance was at hand, for then "the Lord spake unto the fish, and it vomited Jonah upon the dry land."

Human beings are all come into the same situation in which Jonah found himself. They are swallowed up by a great monster; for "the whole world lieth in the Wicked One" (1 John 5:19). Like Jonah, the race of Adam came into that desperate condition through departure from the Word of God. Like Jonah, they have no means of escape. Men are very clever; they have invented many devices for making the interior of the great sea-monster a more agreeable place to pass their time in, but they have invented no ingenious contrivance, no mighty engine, no potent chemical combination, no code of morals, no elaborate religious system, whereby a single human being can escape from the dominion of sin and death. Truly, "Salvation is of *The Lord."* Man's works, whether works of power or works of righteousness, are all in vain.

When, however, a sinner of Adam's race realizes that he has indeed departed from the way of God and fallen into the poweer of a mighty being whose helpless prey he is; and when he realizes that human strength, human intelligence, and human goodness avail nothing for deliverance; when, in a word, he realizes that "salvation is of the Lord," then the hour of his deliverance is come.

God "speaks" and the miracle of the new birth takes place. Thus Jonah became pre-eminently the type of all types, the type of the Divine Saviour, who went down into the waters of death, that He might bring the sinner up out of the depths of sin and darkness, into light, and liberty, and love, and joy, and service, and everything that pertains to "newness of life." For Jonah was born again, born out of water and of the Spirit.

Types of Resurrection in Old Testament

The Old Testament contains many clear types of the Resurrection. Those types begin early in the sacred volume, and their frequent occurrence testifies strongly to the importance of the subject. God's purpose manifested from the beginning was to have a people *born from the dead.*

In the first chapter of Genesis, we read that, on the third day, God brought up the earth from out of the waters in which it was buried. That was the first baptism, the first great figure of death, burial and resurrection. On the *third day* God said, "Let the waters be gathered together in one place, and let the dry land appear." And the earth immediately came forth into the light and air already prepared for it. Moreover, on that day God spake again to the earth, and the earth became fruitful.

In like manner as God spake first to the waters, commanding them to release the earth, and then to the earth, commanding fruitfulness; so He spake first to the great fish, commanding it to release Jonah, and then to Jonah, commanding him to go and preach in

Nineveh. The lesson is the same.

Then we come to the ark of Noah, another great and clear type of Resurrection. For the Apostle Peter tells us that the ark is, like baptism, a figure of that which saves us "by the Resurrection of Jesus Christ" (1 Pet. 3:21). The ark was delivered from the waters of death and judgment on the seventeenth day of the seventh month (Gen. 8:4); for on that day the ark "rested" on the mountains of Ararat. God reckons the date of that event to be important, for He caused it to be recorded.

The importance of the event becomes evident when we associate it with another event, the Passover, which represents the death of Christ, and which occurred on the fourteenth day of the seventh month. *Three days* later was the date of the resting of the ark, the type of Resurrection. And then, after the deliverenance of those who were in the ark, God spake to Noah, commanding fruitfulness. "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth."

Reading on further in Genesis, we come to Abraham, brought out by the Word of the Lord from the idolatries of the heathen, himself "as good as dead," and whom God commanded to be fruitful, saying, "I will make My covenant between Me and thee, and will multiply thee exceedingly" (Gen. 17:3).

Further on we read of Isaac, a very clear type of resurrection from the dead, from whence, it is written, his father "received him in a figure" (Heb. 11:19). After Abraham and Isaac had gone *three days'* journey to the place appointed for the sacrifice of Isaac, God *spake,* delivering Isaac from death, saying, "Lay not thine hand upon the lad, neither do thou anything unto him." And through this man, raised as it were from the dead, God caused fruit to be produced, saying, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore" (Gen. 22:12-17).

Then we come to the case of Joseph, thrown into a pit and raised up again to be a prince and saviour, even to those who betrayed him. Joseph also was cast into prison and associated with two malefactors, one of whom was saved; and Joseph was brought out of prison the *third year* to be the deliverer of the Gentiles and of his own people. Moreover, he called his second son Ephraim, *i.e.* Fruitfulness; "for," he said, "God hath caused me to be fruitful in the land of my affliction" (Gen. 41:52).

Again, we read of the Israelites delivered from Egypt at God's command, baptized in the Red Sea, which they crossed on the third day (Ex. 14:21-22).

Again, we have the crossing of Jordan by the ark with all the people "after three days." Thus, as it were by death and resurrection, the people of Jehovah entered the land promised to them (Josh. 3:2, 17). And so we might go on, finding other types of the same great truth, foreshadowing that God's way of deliverance for His people is by Resurrection. And there is no other way.

NOTE—This is the first of a series of five editorials on "The Sign of the Prophet Jonah," by Philip Mauro. The second will appear in the October issue.

The Book of Books

IT cannot be said too often or too emphatically that the Christian religion is grounded in certain historical events or happenings. Whatever may be true of some religions, the Christian religion stands or falls with the historicity of the events recorded in the Bible. Accordingly, the Bible is the Book of books, primarily, because it contains a record of those events, together with their meaning and significance. Compared with this, the other values that attach to the Bible—surpassingly important as they are as compared with the values that attach to any other book—are secondary.

We should permit nothing to conceal from ourselves the fact that the facts and doctrines of the Bible are equally essential. It is not the facts apart from the doctrines or the doctrines apart from the facts that constitute Christianity. The facts without the doctrines would be blind and unmeaning; the doctrines without the facts would be empty and void. Facts unaccompanied by their interpreting doctrines would be meaningless; doctrines that were not the interpretation, the setting forth of the significance of real facts would have no contact with reality, would merely hang in the air.

To reject the factual basis of Christianity is to reject Christianity itself, but it is equally

true that Christianity is rejected when we reject the New Testament interpretation of its factual basis. Facts without doctrines are simply facts not understood; and unless we have some understanding of facts, it is, for all practical purposes, as though they did not exist.

It is a matter of the first importance, not merely that we have some understanding of the facts that lie at the basis of the Christian religion, but that we have a correct understanding of them. Many interpretations of these facts are possible. Which interpretation is entitled to our credence? Historical Christianity is based on the belief that Christ and his apostles have given us the only correct interpretation of these facts. Hence, in as far as we reject that interpretation of them given in the New Testament, to that extent do we reject what has all but universally been understood as Christianity.

The value of the Book of books, surpassing all its other values to us, lies in the fact that it brings to us both a knowledge of the great series of redemptive facts that lie at the basis of the Christian religion, and an absolutely trustworthy interpretation of those facts. The words of the late James Orr are much to the point: "The facts of Revelation are before the doctrines built on them.

"The gospel is no mere proclamation of 'eternal truths,' but the discovery of a saving purpose of God for mankind executed in time. But the doctrines are the interpretation of the facts. The facts do not stand blank and dumb before us, but have a voice given to them, and a meaning put into them. They are accompanied by living speech, which makes their meaning clear. When John declares that Jesus Christ is come in the flesh, and is the Son of God, he is stating a fact, but he is none the less enunciating a doctrine. When Paul affirms, 'Christ died for our sins according to the Scriptures,' he is proclaiming a fact, but he is at the same time giving an interpretation of it."

In affirming that in Christianity facts and doctrines coalesce, form one whole, we are at the same time indicating why Christianity cannot be indifferent to the results of literary and historical criticism. Much effort has been spent in recent years in the attempt to give us a Christianity that is independent of criticism. All such efforts suffer shipwreck on the fact that real Christianity rests on a factual basis.

We would not be understood as maintaining that we should go on being Christians, no matter what the results of criticism. It is quite conceivable that a sound criticism should arrive at results that would absolutely preclude any intelligent person from being a Christian. Such a result is arrived at whenever the alleged facts that lie at the basis of Christianity are shown to be unreal or when the interpretation placed on them by the New Testament is shown to be a misinterpretation.

We are not condemning criticism as such. If Christianity cannot stand the test of sound criticism, then so much the worse for Christianity; but it is idle to suppose that we can justifiably go on finding comfort and encouragement in the Christian religion, no matter what the findings of a sound criticism. No doubt there are many who go on calling themselves Christians, even though they have accepted critical results that preclude belief in either the facts or the doctrines on which historical Christianity is based.

They tell us that the essence of Christianity is independent of the facts and doctrines to which we attach such importance. Doubtless this is true of *their* Christianity. It is small comfort to us, however, to be told that somebody else's Christianity is independent of criticism when we know that our Christianity differs so fundamentally from theirs as to constitute essentially different religions.

Only the unthinking are deceived by the fact that many pose as adherents, even champions of Christianity, though they care nothing for the Bible as a record of actual events. What such call Christianity has no more in common with real Christianity than the counterfeit coin has in common with the genuine coin. There may be a more or less superficial resemblance, but at heart and in substance they are related as base metal and pure gold.

We have long been told that all that glitters is not gold: it is high time, it seems to us, that men were realizing that all that is called Christianity is not Christianity. In view of the different things that are called Christianity today, no one who supposes that Christianity is a word without any definite content whatever can suppose that many of these things are rightly so called. Much of the confusion in present-day religious discussion is due to the fact that those who take part in it give radically different answers to the question, What is Christianity?

Let no one suppose that the difference between those who think they can do without the Biblical facts and those to whom these

facts are of primary importance is of small importance. It is a difference that determines our whole conception of Christianity. It has to do with what is most central to our religion —its claim to be a religion that objectively saves from sin.

If all that we need is moral and religious instruction, we would not need to concern ourselves very much over the question whether the alleged facts recorded in the Bible actually happened—myths and legends may be rich in moral and religious instruction; but if our primary need is salvation from sin as guilt and power and pollution, then either the death of Christ as an atonement for sin and his resurrection and the descent of the Holy Spirit are things that actually happened or this primary need has not been met and there is no escape from the guilt and bondage of sin.

In a word, it is in regard to the evangelical character of Christianity that these differ. Apart from the facts recorded in the Bible, there is no Saviour in the evangelical sense of the word.

The Bible has a certain value because of its literary form; it has a much larger value because of its ethical teachings; but that which gives it its supreme value, that which constitutes its first and strongest and most enduring claim upon us, is the historic facts it records, and its explanation of them.—*D. S. K.*

Justification

JUSTIFICATION, in its Biblical sense, presupposes sin. Sin presupposes law. Law presupposes both a lawgiver and a subject.

By the term law we mean the rule according to which are wrought out the relations existing between the lawgiver and the subject, the ruler and the ruled. These two are, to use a mathematical figure, the extremes, of which law is the mean, the middle, connecting term. It, moreover, necessarily results from the existence of the two.

Now, when either extreme is wanting, the third term is, of course, also wanting. Of the two extremes, God and man, the one is infinite, absolute, independent. He exists in, and of, himself. The other is finite, dependent,—dependent in the strictest sense of the word. In God he lives, and moves, and has his being.

The character and power of God are such that he derives neither good, nor essential glory, from his creatures. It cannot, then, for a moment be questioned that when, of his mere good pleasure, He created man, He had a perfect right to make him just such a creature as He pleased; to bestow upon him such gifts, to constitute such relations, to impose such laws for carrying out those relations, as seemed good in His sight. What those relations are, man knows, for God has shown them to him: they are manifest in him. What those laws are, he knows, for they are written on his heart, and he knows them to be holy, just, and good.

In this law which God has instituted, there is an element of penalty, which some try to keep out of sight; or, failing to do that, reduce as near to the vanishing point as possible. But we cannot ignore it, for it is an essential element of all law. In mind, in matter, in morals, everywhere law has its penal sanction. From the conception of law we can no more separate the idea of penalty than heat from fire, or cold from ice. Wherever law is overstepped, penalty comes, as with a whip of scorpions, to chastise the offender back within its pale, or to inflict upon him a dire requittal for his temerity. The principle that whoever breaks a law becomes obnoxious to its penalty, is fixed, invariable.

From what has been said of man's relation to law, the term, justification, will at once suggest, doubtless, a judicial proceeding. The word is adopted from the usages of the courts.

Every unrenewed man stands arraigned before the bar of heaven, charged with not one crime only, but with many. The indictment contains all the offenses known to the statutes of God, for if guilty in one point, guilty in all.

In Christ mercy and justice meet in complete fulfillment. The eternal Son of God, from His throne on high, beheld man disobedient, a rebel against the high supremacy of heaven. The winged messengers of justice stood ready at the Father's behest, to execute the sentence of the law, "In the day thou eatest thereof thou shalt surely die." The Son, moved by compassion and love without measure, bade the Father stay.

The Son of God put off his heavenly glory and came to earth, and veiled in mortal flesh, suffered, died, receiving in man's stead the penalty which man's own sin had incurred. Thus was God's broken law sustained and

honored, His authority vindicated, His glorious justice satisfied. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). He "tasted death for every man" (Heb. 2:9). He became "the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I John 2:2).

The ground of our justification, then, is in Him. Because of His blood, shed in propitiatory sacrifice, God can, in justice as well as in mercy, treat the sinner as though he had never sinned. On this ground, and on this alone, He can be just while justifying the ungodly.

The ground of our justification being, as the Bible teaches, entirely in the propitiation, —the atoning sacrifice which Christ has effected,—we see how utterly erroneous is the notion that God justifies men because of something in them. Romanists hold, not that justification is, as the theologians term it, a forensic act,—an act simply altering the legal status,—but an infusion of righteousness into the soul, making the sinner internally, personally just. Accordingly, he is justified before God only so far as he is personally just, or, as the technical term expresses it, *subjectively* just.

But it is not difficult to see that the error consists in confounding justification with regeneration, or rather sanctification; which things, though connected by an indissoluble bond, are nevertheless radically distinct. At justification, regeneration takes place, in which a change is wrought, and which goes on unto sanctification. So it is true that God infuses righteousness into the faithful, yet not as He justifies, but as He sanctifies them.

If to justify were to make subjectively, internally just, what necessity for the sacrifice of Christ? Surely none. He has died in vain; for the ground of justification is in ourselves, and not in Him. No: man is not saved on the ground of his own personal righteousness, but because of what Christ has done for him; for "there is none other name under heaven given among men whereby he can be saved" (Acts 4:12).

Justification consists in God's remitting the penalty of the law and treating the sinner as though he were righteous; and therefore the ground on which this is done, consistent with justice, is the satisfaction which Christ has made,—a satisfaction sufficient for the sins of the whole world. Some, doubtless, are ready to conclude that all, then, will be saved—that there is nothing more to do. There is nothing more to do on God's part. He has made salvation possible for all, and if any perish it will be their own fault, not God's. But there is still something for man to do, a condition on his part to be complied with, and without complying with which salvation is impossible.

The propitiation which Christ has made is the primary condition of justification, that on which every thing else depends; and faith the secondary, that which appropriates and makes available the first; just as the criminal's acceptance appropriates and secures the benefits of pardon, or as eating, the benefits of the food. Both conditions are necessary to justification, but necessary, as we see, on different accounts. The one is necessary on God's part: the other on man's part. The human and the divine work together to secure the one end. And this is all: God offers the terms and man accepts.

What is involved in accepting the terms which God has offered; or, in other words, what is it to exercise faith?

Faith, in its general sense, is defined to be "assent to truth upon exhibition of appropriate evidence." But this pertains simply to the intellect. It is plain that a mere intellectual assent to the truths of the Gospel does not constitute saving faith, for the devils believe and tremble and are devils still (Jas. 2:19). There is a faith which is of the *head*, and there is also a faith which is of the *heart*. The one is the assent of the understanding: the other the assent of the affections. When the intellectual belief develops into a trust, a confidence in the thing believed, it becomes a faith of the heart.

Abraham is often referred to in the Bible as giving, in his life, an eminent illustration of true faith. Respecting the objects of his faith it is written (Heb. 11) that not only was he "persuaded of them," but that he "embraced them," and "obeyed." Then, to accept the terms which God has offered, is to be persuaded of them, to embrace them, and to obey. The mind assents to the fact that Jesus Christ is the Saviour of sinners: the heart receives Him, and relies upon Him as a personal Saviour. As Abraham obeyed, so will the believer obey, striving in all things to conform himself to the new relations into which he is brought as a loving child of God.

It is not possible for one who has become a child of God by believing with the heart—the affections—to righteousness, to be moved

by that same heart, those same affections, to act as a child of the Devil. To believe, is to be persuaded in mind, *and* to embrace with the heart, *and* to obey. We thus have brought before us God's method of saving the sinner, the only way of escape from the fearful condition into which sin has brought the whole human race, the only way of escape from the fearful doom which it incurs.

Only the blood sprinkled upon the doorposts could turn aside the destroying Angel as he went forth in that terrible night to smite all the first-born of the land of Egypt. So, only the blood of Christ sprinkled on the sinner's heart can turn aside the penalty due to sin, in the day of the revelation of the righteous judgment of God. Christ's blood is the only sign and seal recognized in the court of heaven. Salvation is found in that alone.

We may have faith in Christ as a perfect, and the only perfect, man; we may have faith in Him as the purest and greatest reformer the world has ever known; we may have faith in Him as a philanthropist, working as none other ever worked for the good of mankind; we may have faith in Him as a philosopher, setting forth the highest and best system of morals and religion; we may believe that H is the Son of God; but unless we have fai in His blood shed for the remission of sin our faith is vain.

To accept the propitiation which God h set forth, is to believe in Christ: to reje it, is to disbelieve in Christ. "He that b lieveth on the Son hath everlasting life; an he that believeth not the Son shall not s life; but the wrath of God abideth on him (John 3:36).

God is not a tyrant, sitting upon the throm of His judgment in majesty awful and unap proachable. He stretches out His hands, i love beckoning us to Him. He is waiting t be gracious. None ever need fail of His glory for Christ is freely offered to all. "Whoso ever will, let *him* come," and be "justified freely by his grace through the redemptio that is in Christ Jesus whom God hath se forth to be a propitiation through faith i his blood." And we are "confident that H which hath begun a good work in you wil perform it until the day of Jesus Christ" (Phil. 1:6); for whom he calls, them he also justifies, and whom he justifies, them he also glorifies."—*W. H. B.*

The Middle-of-the-Roader

THE wise man often profits by the reproval of an enemy. A considerate friend sent us a copy of a recent number of *The Truth Seeker,* a Freethought Weekly, and marked its leading editorial, a review of the proceedings of the Northern Baptist Convention and the General Assembly of the Presbyterian Church. The editor characterizes the "cunning and scheming employed by the churchmen" making up these bodies as "ignoble evasion and cowardly compromise." This criticism is not made by a Fundamentalist, but by one who has little respect for the views of either Fundamentalists or Modernists.

The gist of the information this Weekly brings its constituents is that it is evident the Fundamentalists were in the great majority in both these bodies but that they were "outgeneraled" by the Modernists who knew "how to deal with the middle-of-the-roaders," defining these to be those "who put peace above principle, to whom logic is of no concern." This definition of the middle-of-the-roader may not suit the middle-of-the-roader, but that surely does not prove it incorrect.

After discussing the several resolutions offered, and the election of a president for the Baptist Convention and a moderator for the General Assembly, it pays this compliment to the successful candidates: "Dr. Brougher is described as a 'Doctrinal Fundamentalist,' but a middle-of-the-roader in the controversy over Modernism and Evolution. Which means, we presume, that he is a very skillful concealer of conclusions he has reached that would be unpopular with either party. Naturally he is very emphatic in declaring himself a loyal Baptist. Dr. Thompson is simply another Dr. Brougher, that is, a Fundamentalist by profession, but doubtless a Modernist by conviction, who conceals his more radical conclusions. At any rate he tolerates Modernists: therefore, the middle-of-the-road mob elected him. It is highly amusing to observe the pains his backers took to establish his orthodoxy." This is the opinion, if not the judgment, of this Freethought editor. While we frankly admit we have no more use for a middle-of-the-roader

n has this editor, still, we would, after all, uctantly place these two gentlemen in that ss. Of course we appreciate the fact that a erator and a president were not elected serve Modernism or Fundamentalism; still, feel quite sure, with our understanding of principles of honor and honesty, *we* could have straddled the rail; *we* could, under the circumstances, justify an election to her of those exalted positions only as an owed Modernist or Fundamentalist.

At the Baptist convention Dr. Riley and . Straton, both contributing editors of HAMPION, led the Fundamentalists. Dr. raton's declaration that the matter will be ally threshed out by the hosts of Baptists ack home" was significant. If our Fundmentalist friends in the Baptist church ake good their threat to carry on the agitaon among their people "back home," we pret that Modernists in that church will have ad their day!" What is there to prevent r Presbyterian friends from undertaking an ucational campaign among their membership? At present Modernists find little opposion to the teaching, preaching and printing their theories.

In the General Assembly Dr. Macartney, moderator, and Fundamentalist leader, deared: "The complete and sweeping victory on in the General Assembly by the coalition Modernists, Indifferentists, and Pacifists, nd which reached a terrible climax in the pudiation of Dr. J. Gresham Machen, elected to the chair of apologetics in Princeton eminary, will prove a blessing in disguise."

Dr. Machen's case referred to was the postonement of the approval to seat him until fter a committee had investigated charges of temperamental idiosyncracies" against him, nd the condition of affairs at the Seminary! Dr. Machen is one of the most outspoken and pstanding Presbyterians in this country, a rilliant defender of the Faith. In his three rofound and forceful books he has stoutly pheld the fundamental principles of the Presbyterian system of theology. And yet he s the one man who was "held up" by this remarkable Assembly.

There are those who hold that the compact f 1870, Digest, 1922, vol.2, p585, and Digest, 1922, vol.2, p588, and the action the General Assembly took in 1894, makes it plain that "Failure of the General Assembly o which said elections are reported for approval to act thereon, shall be regarded as approval of said elections." This clause is construed to mean that since the *last* Assembly did not veto the action of the Board of Directors the election of the Board stands.

But the Board might not wish to avail themselves of this authority; and Dr. Machen, under the circumstances, might prefer to retain the position he so acceptably filled, rather than embarrass the Board of Directors.

Princeton Seminary is the only remaining large seminary in the Presbyterian Church that has always borne definite testimony to the defense of the Faith. We do not believe the very large majority of the membership of that church will be content to see a change of control or policy without emphatic protest. That there is real danger seems imminent.

The actions of Dr. Stevenson and Dr. Erdman are more than a Sphinx's riddle to us. They are pacifists. They want no quarrel in the church. A church at peace is their slogan, professedly. And yet they lose their irenical-temper when they come to deal with their own colleague, Dr. Machen. They turn upon him belligerently, and oppose his election to the chair of Christian Apologetics in their seminary! Was there ever anything more anomalous and inconsistent? At the same time these two men never *cheeped* a word of opposition to the election to an important position of Dr. Henry Sloan Coffin, who is the president of Union Theological Seminary, and such an outspoken radical that he declared some time ago that he stood precisely with Dr. Harry Emerson Fosdick; and Dr. Fosdick has since that time expressly repudiated the Westminster Confession! "Oh, consistency thou art a jewel!" But thou dost not sparkle in the crown of the Modernists or any man who hobnobs with them!

Perhaps the middle-of-the-roader deserves more sympathy than we know how to accord him, but we have never read a verse in Scripture to warrant it. To our mind he is about the most anemic and insipid character in the whole cosmos. Usually he is a menace to society. No one respects him in time of war, no one thinks of him in launching a crusade. But his vote counts one, as the vote of a real man counts one. We applaud the man with convictions and courage even though we cannot always agree with him. But who ever saw a middle-of-the-roader who had the real, uplifting joy of solid convictions and the heroism to proclaim them?—*F. J. B.*

"The Scientific Method and Authority"

AN obliging friend has sent us two copies of *Science,* which contain a long article by Professor Edwin Linton, of the Medical Department of the University of Georgia. It is out and out for evolution, and contains a drastic condemnation of those who oppose that theory. It is not a calm and judicial article giving the reasons for evolution, but rather a hectic attack on Fundamentalism.

So many articles have already appeared in this journal on the subject of evolution that we do not think Professor Linton's article needs to occupy much of our space. We shall note only a few points.

First, by the term "authority" he means the Bible as an infallibly inspired book. It is not to be appealed to as an "authority" in any respect, but must yield with lamblike submission to what our professor is pleased to call "the scientific method." Thus we know the attitude of another evolutionist toward the Bible. It is the same old story, as we have shown many, many times before in this magazine: where there is any conflict, the Bible must always humbly step aside and give evolution the right of way. If anybody in this whole wide world knows of an exception to this rule, let him bring it forward. This is a direct challenge.

But if "the scientific method" is to take the place of the Bible, then "the scientific method" becomes the real authority, and so, after all, our author's objection is not to "authority" *per se,* but only to the Bible as authority. Yet he professes to be religious and even Christian. We would like to know what constitutes a Christian, if acceptance of the Bible and its Christ does not. Will not the evolutionist kindly remember that a religion without an authoritative norm is practically worthless, because it is only man-made, and therefore extremely uncertain.

Our professor lays much stress on "the scientific method." We understand by this term that appeal must always be made to *facts.* No mere human guesses and speculations are permitted. But in this whole amplified article not one established fact is cited to prove evolution. Not a word occurs to prove spontaneous generation, or transformism, or man's animal pedigree. It is all taken for granted, and then the *anti's* are unmercifully scored because they do not bolt the theory. Is that "the scientific method?"

Another error of the writer is his freque intimation that the Fundamentalists are o posed to "science" and are promoting "an science legislation." This is the repeated fa lacy of the evolutionists, who beg the who question by identifying "science" and "ev lution". May we remind them once mo that the whole issue is the question wheth or not evolution is established on a factu basis, so that it is entitled to the sacred nam of "science." Therefore Professor Linton whole argument is null and void. He be the question and argues in a circle. Ant evolutionists are *not* opposed to *science;* th are opposed to *evolution,* which they do n believe has been scientifically demonstrate They believe it is only a piece of speculatio and they have brought many facts of natur history, psychology, ethics and religion again it.

The writer of the said article constanti misrepresents true Fundamentalists. H quotes a few extreme statements, and the tries to include all conservative believers i their class. He even takes much space i showing that the Philippinoes were opposed t vaccination prior to the American occupatio of their islands, and therefore many of ther died from the scourge of smallpox. The he tries to convey the impression that th Fundamentalists belong to the same ignoran class. Why, the people of the Philippine were untutored pagans! It surely takes a evolutionist to see parallelisms where non exist! He gets into the habit from his con stant looking for homologies between me and apes!

The university professor makes fun o George McCready Price's book, "The New Geology," which it seems he has just read although it was published in 1923, while Professor Price's "The Fundamentals of Geol ogy" was issued as long ago as 1913. That is the way the purveyors of evolution keep up to date!

And how does he treat Professor Price's book? With the utmost scorn. He tries to find in it a technical error, and in that way thinks he has discounted the whole work. Whether there is such an error or not, we do not know, but are very much inclined to doubt it. But Professor Linton never tries to answer Price's arguments. Why does he not admit that there is not a spot on the earth where the fossil remains and the rocky strata

cur in the order fixed by the uniformi-ians, but that, on the contrary, there are any wide areas in which they occur in a y different and even in a reversed suc-ssion? How can that be explained by the ctrine of uniformity? Please explain how, so many localities, the so-called "older" ata come to lie on top of the so-called ounger" ones. All this damaging evidence simply ignored by this writer, while the luable space of the magazine is filled up ith ridicule and abuse. Is that "the scien-ic method"?

Sometimes it is thought that the conserva-ves are given to ridicule and epithets; but e doubt whether their language can be du-icated by the following paragraph from this niversity professor of science and advocate "the scientific method." He is here speak-ing of Professor George McCready Price's "The New Geology":

"This exhibit of vapid argumentation, of shameless desecration of the temple of truth, of obscurantism masquerading in the lion's skin of science, is one aspect of the embattled forces of ignorance and superstition, with which friends of the truth which is revealed in nature, as well as the friends of the truth that maketh free, have at this late date to contend."

Is it not a gem? Does it not reveal the wonderful poise and detachment of a profes-sor of science in a State university? Is it not a fine specimen of "the scientific method"? We conclude by saying that such language is never needed to defend a good and holy cause.—*L. S. K.*

Christ and Christianity

WHAT place does Christ himself oc-cupy in the religion he founded? This question indicates the center of the controversy now raging among those calling themselves Christians. More definitely expressed, Is Christ subject of religion, and Christianity to be defined as "Christ's religion, the kind of life Christ lived, the kind of spirit he put into living, the kind of things he did, the kind of relation he had with men and with God?" Or is Christ an object of religion, and Chris-tianity to be defined as the religion that is not only indebted to Jesus for its origin, but that is dependent upon him at the present hour as Lord and God?

The difference between those who define Christianity as the "religion of Jesus"—in the sense of the religious views and practices that Jesus exemplified—and those who define Christianity as the religion that finds in Jesus its central object of worship is clear and un-mistakable as well as radical. No doubt the attempt is often made to obscure this differ-ence by speaking as though it were a differ-ence between a religion *of* Jesus and a religion *about* Jesus. The impression is not infre-quently given that, for most, Christianity con-sists in holding certain views about Jesus and his work. But while it is impossible to have any religion connected with the Person of Christ without having some opinions or con-victions in regard to him, yet it would be difficult to find any who hold that a man is a Christian merely because he believes certain things about Jesus, however orthodox those views may be. The real contrast is not be-between the "religion of Jesus" and "the re-ligion about Jesus," rather it is between "the religion of Jesus" and that has Jesus as its object. Between these two, the contrast is both real and radical. In fact, the place that the one ascribes to Christ is so different from what the other ascribes to Christ that they stand over against one another as mutually-opposed religions.

If we look upon Jesus as simply a subject of religion, his uniqueness lies wholly in the fact that he was the first and model Christian and the place he occupies in Christianity does not differ in kind from the place that Luther occupies in Lutheranism or Calvin in Calvin-ism. If, however, we look upon Jesus as an object of religion, as one whose rank in the scale of being places him alongside of God—for, of course, to make one who falls short of God an object of worship is creature-worship —it is evident that the place he occupies in Christianity is infinitely more than that of the first Christian, infinitely more than that of a pioneer and pattern in the things of the Spirit. In that case, he stands at its very center and makes it what it is. He is that from which everything proceeds, upon which everything terminates—the Alpha and Omega, the be-ginning and the end, the first and the last of Christianity. Those who think of Jesus as a subject of religion and define Christianity as

the "religion of Jesus," may and do speak of Jesus as a Christian, but not those who see in Jesus the object of the Christian religion. In their eyes, that is to degrade Jesus, to take from his head the royal crown and from his shoulders the royal robes that mark the distinction between the King and his subjects, between the Lord and his followers. What is worse, if possible, it erases the distinction between the Saviour and the saved, between the Redeemer and the redeemed.

Is Jesus himself absolutely indispensable to Christianity? He is for those who see in him the object of the Christian religion. For them, a Christianity without Jesus or even a Christianity in which Jesus does not occupy an absolutely indispensable place, is unthinkable. Eliminate Jesus or assign him a place lower than that which God himself occupies, and Christianity as they understand it would no longer exist. It is otherwise, however, with those who see in Jesus simply a subject of the Christian religion.

Conceivably at least those who define Christianity as the "religion of Jesus" could have a Christianity without Christ. No doubt they attach a large significance to Jesus, and yet it is not surprising that some of them should be found saying that as far as their personal religious lives are conceived it would make no life-or-death difference even if it should be shown that Jesus never existed. For, of course, if Jesus was simply the first Christian, whose value lies primarily in the sphere of teaching and example, it cannot be maintained that Jesus himself is essential to Christianity as it exists today any more than it can be maintained that Luther is essential to present-day Lutheranism or Calvin to present-day Calvinism.

Conceivably a man might be a Lutheran or a Calvinist who knew nothing of Luther or Calvin, because what makes a man a Lutheran or Calvinist is holding essentially the same views as did Luther and Calvin. And so if to be a Christian is to hold views concerning God and man and the world similar to those that Jesus held, and to manifest in our lives, as best we may, the same graces of the spirit, it is evident that Christianity might continue to thrive even if Jesus himself should be forgotten, for in that case the essential thing would not be our relations with Jesus himself, but rather the extent to which we share his views and imitate his example. There is nothing in the nature of the case, therefore, to prevent those who see in Jesus merely a subject of the Christian religion from preaching Christianity in which the Person of Jesus has no essential place. In fact, in the nature of the case, they do preach a Christianity in which Jesus is not absolutely indispensable. We submit that those to whom Jesus himself is not absolutely indispensable have no right to call themselves Christians at all in the historical meaning of the term. Those who are concerned with realities rather than names will not dispute us.

We cannot see in Jesus the object of the Christian religion unless we see in him a divine, a supernatural being. Because to make one who falls short of God an object of religion would be to yield to a creature the homage and adoration that belongs only to the Creator. On the other hand, if Jesus be simply a subject of the Christian religion, there is no special reason why we should emphasize the fact that he was a divine, a super-natural being. Rather, the more we emphasize this fact, the more difficult will it be for us to see in Jesus simply a subject of religion, because if to be a Christian is simply to share the religious life of Jesus, to repeat in ourselves that attitude toward God and man and the world that was characteristic of him, it must be that there is no difference in kind between him and ourselves. It is clear that if Jesus was God as well as man, we cannot share all his experiences. It is not at all surprising, therefore, that those who take offense at the high supernaturalism of the New Testament should define Christianity as the "religion of Jesus." That is only what we might have expected.

Men may indeed say, men are in fact saying, that the "religion of Jesus" is the only sort of Christianity that commends itself to the modern man, and that by insisting on Jesus who is the object as well as the subject of religion, we are keeping modern-minded men out of the churches as well as preventing that unity of thought and life so much desired by all. To us, however, it is a matter of comparative indifference whether men embrace Christianity unless it be a Christianity in which Jesus is an object of worship. Moreover, we do not think that unity of thought and life is possible, or even worth striving for, unless it be a unity that finds its center in loving and loyal allegiance to the living Christ. In the days of his flesh there was division of the people because of him, and we may be sure that there will continue to be division of the people because of him until all men find in him their common Lord.—*D.S.K.*

Skulking in the Twilight

LIBERALISM and indefiniteness in religion have come to be almost interchangeable terms. A certain company of men refuse to be definite, and regard indefiniteness as the symbol of progress and breadth. They will not say, I believe or I do not believe on any question. They move about in the twilight, concealing their form and position. What gain is there in this? What profit is there in this to themselves or others? They seem to be afraid of the darkness and the light both alike. There is always something suspicious about a form skulking in the twilight.

If you move toward these men and require them to define themselves, then they cry out, Heresy-baiting! heresy-hunting! Why do they not come out into the light and show what they are and who they are? If they believe the Bible is the only infallible rule of faith and practice, why do they not say so in plain terms, or else deny it in plain terms, and so end the inquiry and the hunt? If they believe Christ is God, why do they not say so in some definite way, as with Thomas: "My Lord and my God," or with the Apostle's Creed: "Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary," or with the Belgic Confession, "The only begotten Son of God from eternity, not made, not created, but co-essential and co-eternal with the Father"; or with the Thirty-nine Articles: "And in the unity of this Godhead there be three Persons of one substance, power and eternity: The Father, the Son and the Holy Ghost"; or with the Westminster Shorter Catechism: "There are three Persons in the Godhead: The Father, the Son and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory." The demand is not for any particular form or shibboleth, but only for definiteness, only for a showing of one color.

No one cares to have a man skulking about his house in the twilight. Let him come in and show himself, or else pass on. Our Saviour makes the same demand.—*D. S. K.*

The Hebrew Words for Virgin

IN a most technical and scholarly article in *The Princeton Theological Review,* Dr. Robert Dick Wilson discusses the Hebrew and Greek words for virgin, in connection with our Lord's virgin birth. In the Hebrew there are two words for virgin—*'alma* and *bethula.* About the latter there is no doubt. Some of the liberalists, however, have made the attempt to prove that *'alma* means "a young married woman." In Isa. 7:14, which is quoted in Matthew 1:23, the word *'alma* is used; hence the Modernists say that the translators of the Septuagint made a mistake in translating the word *'alma* by *parthenos,* which means virgin. Then Matthew followed the Sepaugint, and also used the word *parthenos.*

We cannot follow Dr. Wilson in his elaborate presentation; but we have confidence in his ability to ferret the matter out, and therefore we give his conclusions. He seems to have looked up every possible source. He says: "None of the ancient languages or versions give any evidence to show that *'alma* ever meant 'a young married woman.'"

"The evidence that Mary was a virgin does not, after all," he continues, "depend on the meaning of the words *'alma* and *parthenos* alone; for it is said also of Mary that 'she had not known man.' This phrase is used in the Old Testament concerning Rebecca, 'a virgin that had not known man' (Gen. 24:16), of Jephthah's daughter (Jud. 11:39), and of the virgins of Jebesh Gilead (Jud. 21:12).

"Finally, two conclusions from the evidence seem clear: first, that *'alma,* so far as known, never meant 'young married woman'; and, secondly, since the presumption in common law and usage was and is, that every *'alma* is virgin and virtuous, until she is proven not to be, we have a right to assume that Rebecca and the *'alma* of Isa. 7:14 and all other *'almas* were virgin, until and unless it shall be proven that they were not. If Isa. 7:14 is a prediction of the Conception, and if the events in Matt. 1:18-25 and Luke 1:26-38 are true, and the Holy Spirit of God really overshadowed the Virgin Mary, all difficulties are cleared away. The language itself is not the difficulty. The great and only difficulty lies in disbelief in predictive prophecy

and in the almighty power of God; or in the desire to throw discredit upon the divine Sonship of Jesus.

"In the third Sura of the Koran, Mohammed represents Mary as saying to the angel: 'Lord, how can I have a son when a man has not yet touched me?' And the angel said: 'Thus God creates what He pleaseth. Whe He decrees a matter, He only says *be,* and i is.' Mohammed was a better Theist tha many who profess to be followers of Chris today." We thank Dr. Wilson for his illu minating article, which is as timely as it i scholarly.—*L. S. K.*

Brisbane Backs the Bible

ARTHUR J. BRISBANE, the unique editorial writer, is not captivated by the efforts of the Chicago University to relegate the statements of the King James' version of the Bible to the ash heap. It is a good omen to find so many of the newspaper men of this country sufficiently level-headed and old fashioned to keep their faith fixed on the reliable old Book and smile at the so-called "scholars" who profess to know more than Jehovah. Read what Mr. Brisbane has to say under the caption "Snappy Education":

"Criticism of the University of Chicago's attempt to improve the Old Testament should be tempered by the reflection that the enterprise is comparatively harmless. Nobody needs to accept the version being made by the university 'whose modern scholars have a more complete knowledge of the Hebrew tongue than those of a hundred years ago,' according to its own modest admission. Those who prefer the version extant, which includes most of us, can go undisturbed about our daily business, in full confidence that the university is not making any more of an ass of itself than usual.

"The University of Chicago is a perfect example of modernity in scholarship. Nothing but the latest and snappiest in education will be tolerated in that advanced institution.

"There is, of course, progessivism in education as well as in politics. Old facts are quite as out of date as old political creeds. Whatever is new in education is to be used and whatever is ancient is to be discarded. Thus it is scarcely to be expected that the Old Testament, whose origin goes so far back into the mists of antiquity that the memory of man runneth not to the contrary, should be able to escape the general renovation policy for which the University of Chicago and similar institutions have conceived a consuming passion.

"Perhaps old-fashioned persons who have a fondness for the solemn, sonorous beauty of the Twenty-third Psalm, whose very quaintness provides it with its most compelling appeal, will object to the elimination of its most picturesque phrasing, but the march of progress cannot be halted to conserve prejudices. In the Chicago University's Old Testament, which has become, under its deft touch, newer even than the New Testament, that Psalm is amended so it no longer speaks of the Valley of the Shadow of Death, but of 'the darkest ravine,' and the 'comfort' of 'Thy rod' and 'Thy staff' are omitted altogether. Apparently those expressions are too crude for tender ears.

"However, the beautiful phrases of the magnificent masterpiece, the Twenty-third Psalm, indubitably will not be affected by the Chicago literary cobblers any more than its splendid promises can be rendered null and void by the dilletantes of the lake front. 'Thy rod and Thy staff,' will continue to comfort the thousands upon thousands in each generation who find the Book of Books healing for sick souls and balm for aching hearts.

"More determined assaults have been made upon the phraseology of the Bible than this of the University of Chicago and it has withstood them all. It will continue to be the basic fount of literature, to which the writing craft will continue to turn for its inspiration, despite the Chicago effort to make it something else."—*F. J. B.*

Notes and Comments

The other day, in a conversation with a converted Japanese, who had been brought up as a Buddhist, we asked him whether Buddhism gave its devotees an experience such as is received when men repent and come to Christ. He replied that the Buddhist does have some sort of an experience, but it is self-induced by trying to follow in the way of Buddha. "Does he receive any direct experience from Buddha as Christians do from the pres-

ent and living Christ?" we asked. His reply was an emphatic "No." He said that it is not a personal experience, coming from a supernatural source, but a hazy, indefinite, mystical experience that is merely the result of the devotee's intellectual conceptions of the way of life in order to reach Nirvana. He declared that a real Christian experience is something far different: it has many personal factors; it can be described only in personal terms, such as the sense of pardon from God through Christ; the sense of peace and fellowship with God; the sense of the personal presence and power of the supernatural Christ. Yet there are Modernists who want to make us believe that there is no essential difference between a Christian and a Buddhistic experience.

We are moved to make the foregoing remarks by the reading of an excellent and acute review of Professor Alfred C. Underwood's recent book, "Conversion: Christian and Non-Christian." The author of this book takes the position of Modernism respecting the Bible. The story of Jacob may be a myth, and yet the author thinks it is "valuable as evidence of the existence of conversion in Old Testament times." Such is always the feeble reasoning of a rationalist. If the story of the conversion of Jacob at the brook Jabbok is only a myth, how can it be of any value as "evidence"? No such a conversion ever took place if the story is a myth. Professor Underwood cannot credit the narrative of Pentecost as real history, yet in dealing with conversions in Hinduism and early Buddhism, he raises no questions as to their historicity! Is it not a strange thing that the Modernist, as a rule, can credit almost any kind of professed history save Biblical history. In other religions he can swallow any amount of mythology, and give it credence; but when he comes to the Bible, he seems to be unable to distinguish between history and myth. "A blindness hath in part overtaken" Modernism.

We always like to see a man come out "flat-footed." In this issue, as in a previous issue of this journal, we call attention to Professor W. H. Forrest's foolish book, "Do Fundamentalists Play Fair?" Such continued accusations as he trumpets against Fundamentalists are as ungenerous as they are untrue. We note that Dr. S. G. Craig, one of the acute reviewers of *The Presbyterian,* has the same opinion of the book that has been expressed in our columns by our book reviewer. He says: "This is a poor book—so poor that we imagine there are few Modernists who will look upon it as a contribution to their cause. It is no credit to a great publishing firm like The Macmillan Company to have such a book appear under its auspices." Yet the author, negative to almost the *nth* degree toward the Bible, is described on the title-page of the book as "Professor of Biblical History and Literature in the University of Virginia."

What strange meanings the Modernists can import into even the commonest words! Here is a writer in a liberalistic sheet who declares that the present day is characterized by "heresy hunting." We wonder what his definition of the word "hunting" is. It usually means the pursuit of something that is difficult to find; that must be diligently sought for, or you may not be able to discover it. But that is not the case with heresy today. You do not need to "hunt" for it at all. It stands right out in the open. You do not need to go into the woods for it at all; it can be plainly seen in the public street, in the professor's classroom, in the most prominent pulpits of the land. It is broadcasted everywhere. It stalks, it struts, it brags, it blares, it trumpets, it cries from the housetops; it is screamed out in a score of books so recently from the press that the ink has almost to be blotted.

And here it goes again. Bishop Charles Edward Locke, of the Methodist Episcopal Church North, praises Dr. H. E. Fosdick's "The Modern Use of the Bible" in the most eulogistic terms. This he does in the May-June number of *The Methodist Review,* Dr. Charles Elliott editor. This is what Bishop Locke says of Dr. Fosdick: "He is an evangelistic Christian brought up in a Baptist home. He is not a canting liberal nor a limping obscurantist, but is safely orthodox in what he believes and writes and preaches." We wonder what Bishop Locke's definition of "orthodox" is. If Harry Emerson Fosdick is orthodox, then Wesley was the prince of heretics. We would advise the liberalists to publish a new dictionary and give their own definitions of all the terms they use.

And so a Methodist bishop calls Harry Emerson Fosdick "orthodox"! What kind of a mental strabismus has seized some of the "leaders" of our day? The bishop says he is so charmed with Fosdick's book (above mentioned) that he is reading it the second time.

And yet he thinks it "orthodox"! Does he not see that Dr. Fosdick goes through the Bible with his rationalistic blade and cuts out everything that does not agree with his subjective conceptions? Practically all the Biblical miracles are rejected, and some of them are ridiculed. He even cannot believe that Christ rose bodily from the dead, whereas Paul declared that, "if Christ be not risen, our faith is vain;" we are yet in our sins. Have the Modernists lost their sense of the meaning of words? Have they tampered so much with language that they can make it mean anything they want it to mean? Is it a lexical malady or an atrophy of conscience that has overtaken them?

Might it not be wholesome for some of the Methodist bishops to read their own Church Constitution, Article X, Section 1, which says: "The General Conference shall not revoke, alter nor change our Articles of Religion, nor establish any new Standards or rules of doctrine contrary to our present existing and established standards of doctrine." Is that language plain? Or will some of the Modernists be able to hatch out new definitions for such words as "revoke," "alter," "change," and "established"?

Everybody is indebted to Professor Oswald T. Allis, Ph. D., for his masterly articles in *The Princeton Theological Review*, on "Old Testament Emphases and Modern Thought." We have noticed them in previous numbers of the CHAMPION. In the last issue of his magazine he writes about the crossing of the Red Sea by the Israelites. He shows clearly that the various repetitions in the Biblical narrative are given for the sake of emphasis and because of the epochal nature of the event in Israel's history and the history of God's redeeming plan for the world. After reading his reasonable and scholarly treatment of the Biblical story of the event, how laborious, futile and even superficial seem the documentary theories of the dissecting critics. Dr. Allis exhibits Driver's arbitrary partition of the narrative into three different documents, written by three different authors and then put together by some unknown redactor. What a crazyquilt it makes! Was literature ever produced in that way? Dr. Allis shows that such a partition process breaks up the continuity of the narrative in many ways, while the view of a single authorship preserves its consistentcy throughout, and the repetitions add to its impressiveness.

Oh, yes! we must put the old truths in modern language! Otherwise the "modern mind" cannot understand them! And yet the "modern mind" is so "scholarly"! Then why can it not investigate and find out the meaning of the older forms of expression? With a little cerebral effort and a good lexicon, any one can understand the Apostles' Creed, the Nicene Creed, the Athanasian Creed, the Augsburg and Westminster Confessions. Pick up a modern technical work on biology, and see what a lot of real jawbreakers are used. Here before us as we write lies Edmund B. Wilson's "The Physical Basis of Life." Just on one page we note the following terms used in connection with the diagram of a tiny animal cell: "Plasmosome," "nucleolus," "basichromatin," "karyosome," "chondriosome," "passive metaplasmic or paraplastic bodies." Now read the Athanasian Creed. Simple enough, isn't it?

Why is it that we can believe in a present, living Christ who helps us, dwells with us and comforts us? Simply and only because we know that He rose from the dead on the first Easter morning. Had He not appeared alive to his Apostles, they would have gone back to their fishing and other trades, and Christianity would have perished in the bud. But when they were convinced by His resurrection that He was the Christ of God, they obeyed Him by tarrying in Jerusalem until the Holy Spirit endued them with power; and thus Christianity was started on its conquering way. Imagine for a moment that Christ's body continue to lie dead in a Syrian sepulcher, what would have restored the lost faith of the apostles? The liberalists talk about Christ's spirit rising and going to God: but the apostles could not have *seen* such a process, for a spirit is not visible; hence they could not have known what had become of Christ's spiritual being. But, having seen Him alive in the flesh, they knew that His soul, too, was alive; and when they saw Him ascend, as He had foretold that He would, to the right hand of the Majesty on high, they knew that He was alive forevermore; ever living to make intercession for His people; ever present with them even to the end of the world. Then what would liberalism, which denies the bodily resurrection of Christ, do for Christianity? It would destroy our knowledge of the living Christ who is present and powerful in the world today.

Some one has been acute enough to point out the following facts: The Modernists say that they do not need to believe in the virgin birth of Christ because only two of the evangelists describe it, while the rest make no reference to such an event. By this the Modernists seem to imply that, if all the gospel writers had described the virgin birth, they would believe it. But there is reason to suspect that this argument is only a pretence; for the Modernists do not accept the doctrine of the bodily resurrection of Christ any more than they do that of the virgin birth; yet all four evangelists give a detailed account of Christ's resurrection, while the Acts, the Revelation and nearly, if not quite, all the epistles of the New Tastament teach it most positively and explicitly. What answer can the liberalistic school give to these facts?

Sometimes the complaint is made that orthodox people are drastic in their expressions. Well, perhaps some of them are inclined to be a little too much so. But we have not read anything quite so coarse as a recent statement by Dr. H. E. Fosdick in a leading magazine, in which he says that Fundamentalism "can shed no light on the question at issue. It brings nothing to a good end, but degenerates by inevitable stages into bitterness and blackguardism." That last word, "blackguardism," is the coarsest and most insulting invective that has yet been used in this controversy. Any man who applies such a term to fellow-disputants is lacking in the refinement that belongs to a gentleman.

We are glad to say that Dr. Frederick Lynch, of *The Christian Century,* recently did some fine thinking and writing. In an editorial he argues that it is not the miracles nor the doctrines of the Bible that keep people away from Christ and the Christian church. It is rather the lofty ethics of Christanity that do not suit the people of the world. They do not want to sacrifice their worldly pleasures for the finer and more spiritual joys of the Christian life. Speaking of the indisposition of many college people to attend divine services, he says that is not due to their objections to miracles or doctrines, but rather to a "desire to sleep all Sunday morning, or to read the comic supplements, or to make journeys by foot or car." Our liberalistic friend has here done some uncommonly straight thinking.

"The Man Nobody Knows" is the title of a book by Bruce Barton. The author is a skillful literary writer, and has said many good things. His book will prove captivating to many people, especially people who are not on the alert intellectually and spiritually for subtle errors. The title itself is a contradiction, for if "nobody" knows Christ, how could this author write a fair-sized book about him? Surely Mr. Barton does not mean to say that he is a "Nobody"! Then, would it not be strange if the Son of God should come into the world to redeem it, as the Bible explicitly teaches, and yet would make of Himself "the great enigma," so that nobody could know Him? Again, is it probable that the hundreds of thousands of people who have been born from above through the love and grace of Christ do not know Him? Moreover, Mr. Barton's title contradicts the direct teaching of Christ, who said: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). The trouble with this book is, it is rationalistic, and hence is an attempt to "frame up" a Christ instead of accepting the historical Christ of the Bible.

Come to think of it still more seriously, what a travesty it is to call the historic Christ "The Man Nobody Knows"! It does not agree with Paul's testimony, and surely the inspired apsotle ought to have known his Lord and Master. He says: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1:12). Of course, if the author of the said book means that nobody knows Christ fully, that there are depths in His being and teaching that have not yet been fathomed, and that true Christian men are ever discovering new beauty, wisdom and grace in Him, then the author is correct; but then he should have said just what he meant, and should not have given his book an ambiguous and misleading title. A careful reading of his book, however, reveals the fact that he has the modernistic slant, as will be shown in the next paragraph.

The writer of Heb. 4:15 says of Christ that "He was tempted in all points like as we are"; on which Mr. Barton remarks, "We have read it often, have heard it read oftener, but have never believed it, of course." By that very token the author gives away the fact that he does not know Christ truly, and perhaps that is the reason he thinks *nobody* knows Him. Note this contradiction in the author's preface: "I will read what the men who *knew* Jesus personally said about Him." But his

title says that "nobody" knows Him! At another place he says of Jesus: "He was not at all sure where He was going when He laid His tools down and turned His back on the carpenter shop" (p. 181). Of the murder of John the Baptist our author says that "it was a bitter blow to His (Christ's) vision of success" (p. 205). The many misquotations of Scripture found in Mr. Barton's book show that he has not read his Bible carefully, and therefore interprets it to please his own fancies.

At the Quadrennial Conference of the Southern Methodist Church last Spring, the Episcopal address—that is, the address of the Bishops—rang true to the gospel. Among many other good things said in that address, we commend the following relative to the use of trust funds: "To divert a trust by action or inaction from the intention of the donors, no matter how plausible may be the excuse, will bring on us the deserved scorn and condemnation of all true men. Terrible will be our punishment if we do not keep faith with this confidence." Southern Methodists do not forget the expropriation of Vanderbilt University from their control by the raiding methods of the liberalists. This is no time for "watchful waiting," but for watchful activity. Let all donors of gifts see to it that their bequests are made legally binding on the beneficiaries to carry out their terms.

"I am glad I came to this service; it has strengthened my faith." That is what a friend said to us as we were coming away from a service in which the minister had laid a strong emphasis on positive doctrines. That is a good gauge for any religious service—does it make you stronger in faith? Does it put vigor and fiber into your soul? Does it make you feel like saying with Paul, "I can do all things through Christ, who strengtheneth me"?

In opposition to the witness of Dr. Clarence E. Macartney regarding the late Presbyterian Assembly, Dr. A. Edwin Keigwin, chairman of the Committee on Overtures, made this declaration shortly after the convention: "The Assembly is made up of an overwhelming majority of men of conservative views, who stand unhesitatingly for the historic doctrines of Presbyterianism." And yet that same Assembly elected Dr. Henry Sloan Coffin, the well-known repudiator of *bona fide* Presbyterianism, to a responsible position, and at the same time held up the election of Dr. J. Gresham Machen, the most pronounced upholder and defender of "the historic doctrines of Presbyterianism." What does it all mean? To a person outside of the Presbyterian Church, it is an insoluble psychological, ethical and spiritual mystery. The question is, how can men talk one way and act precisely another way?

Here is another knotty problem. Some time ago Dr. W. O. Thompson, the new Moderator of the Presbyterian Assembly, declared that he accepts the Westminster Confession, and that, if he did not, he would get out of the Presbyterian Church. Those were brave words, words that no one could misunderstand. And yet the Modernistic commissioners at the Assembly voted for him for Moderator! Does that show them to be upstanding and outright? Why did they not propose a candidate of their own kind? Why vote for a man who proclaims himself a conservative—a blue-blooded Presbyterian? Why did they not bring forth Coffin or Merrill as their candidate? What does the fact that they were willing to vote for a Fundamentalist indicate? It is a conundrum too deep for us! How can such things be?

A friend tells us this story: He was engaged in conversation with a leader in the Presbyterian Church, a Modernist, a warm friend and supporter of Fosdick. In the debate our friend protested his firm belief that Christ was both God and man, and that only one who was both truly divine and human could make expiation for the sins of the whole world. What was the Modernist's reply? He said, "I can't understand how an infinite God could die." There you have the clue to Modernism. It cannot "understand." It must "understand" before it can believe. That is the old rationalism out-and-out. It will accept no teaching of the Bible that it cannot measure with its own foreshortened intellectual tapeline. By this token Modernism is not true historic and Biblical Christianity, which has had the experience through faith that Christ is the divine-human Saviour and does not need to "understand" all mysteries in order to believe.

But in what school of theology did the Modernist above alluded to receive his training? If he ever attended a theological seminary, did not the professor in the department of doctrinal theology discuss with the class the problems of Christology? Was he not taught that the Son of God died according to His human nature, not according to the divine nature, which

could not die? The person of the Son of God permitted Himself to be ensphered in human nature in the seminal being of the Virgin Mary, and then functioned in and through that human nature. Thus the divine Person of the Son experienced death in and through His assumed human nature. This means that the divine Son of God, having become truly incarnate, passed through the experience of physical dissolution. Had He been merely man, He could not have atoned for the sins of the world; no, not even for His own sins; but His Deity, thus personally connected with His assumed humanity, gave to His sufferings and death on the cross infinite value. For that reason He was able to "taste death for every man," and to make expiation for the sins of all mankind. We supposed that every minister of any prominence, and especially one who poses as a "scholar," had studied and mastered his theology in his seminary course.

Christ was one person with two natures, divine and human. Thus He meets all the requirements of Saviourhood. Being human, He could be placed under the law, could experience all human joys and sorrows, could suffer and die like human beings; thus we are assured of His substitutional suffering, and also of His profound sympathy with us in all our experiences. Since He knows our trials and temptation, having been himself "tempted in all points like as we are," we know that He has a fellow-feeling with us. How precious, therefore, is the fact that He was truly human like ourselves, except that He was without sin! On the other hand, since He was divine, He could impart infinite atoning value to His sufferings and death, and thus make ample amends to outraged justice in our behalf. Besides, being divine, He is all-powerful to save, "able to save unto the uttermost." Because He is human, and therefore sympathetic, we know he is *willing* to save us. Because He is divine, and therefore all-powerful, we know that He is *able* to save us. What more can we want? Christ is all in all.

Wayside Gleanings

In Andover Seminary, the Congregational theological school in Massachusetts, the faculty has resigned en masse, and the trustees have announced that all courses will be suspended for the academic year 1926-27.

Andover Seminary planned a closer affiliation with Harvard. The plan has been set aside by the Supreme Court of Masachusetts, and in the decision, which holds the plan to be incompatible with the charter of the seminary, it is declared that a creedal statement, drafted at the time of its founding in 1807, is legally binding in its original historical meaning and literal terminology, and that all teachings and practices contrary to its requirements must be abandoned.

The founders of Andover were determined that the Christian faith should be perpetuated without change through the agency of the institution they established. They required the trustees of the seminary and the members of the faculty to declare their adherence to a definite statement of belief. The members of the faculty were ordered to renew this adherence every five years.

If the loyal friends of all institutions which have been established on thoroughly evangelical foundations will be true to the protection provided by their founders, much of the mis-appropriation of sacred funds will be stopped and the cause of the truth receive the support which faithful believers in the past dedicated as a sacred trust to God's Word and an honor to his name. Carelessness or cowardice at this point permit a rationalalistic scavenger to devour that which is of most sacred memory and devout purpose. Let us have more of fidelity, and the mis-appropriation of sacred funds will cease.

Some one asks: really, what *is* evolution? Well, this is a high-class magazine, so we feel we should quote high authorities who volunteered to enlighten us. Herbert Spencer tells us: "Evolution is continuous change from indefinite, incoherent homogeneity to definite, coherent heterogeneity of structure and function through successive differentiations and integrations." We like this definition because it sounds so dignified and scholarly! E. D. Cope's definition may be a bit clearer: "The doctrine of evolution may be defined as the teaching which holds that creation has been and is accomplished by the energies which are intrinsic in evolution, without the interference of agencies which are external to it." Prof. Haeckel says: "Evolution is the non-miraculous origin and progress of the universe." If still in doubt consult Webster's or the Standard dictionary.

Garden-apartments to accommodate 175 working men's families are being erected in upper Manhattan, New York, by John D. Rockefeller, Jr. Children and their needs

have been given special consideration by the architect in drawing his design for the structure. Rentals will be within the means of working men. Mr. Rockefeller is now planning, it is stated, to erect a model tenement house for negroes in Harlem.

There was general and genuine rejoicing when Mrs. Aimee Semple McPherson, who so mysteriously disappeared at a Los Angeles seaside resort in May, returned to her home after escaping from her kidnappers. We still share our mutual woes, and often for each other flows the sympathizing tear. But now not everybody can stay happy. Some are bent on finding a reason. One reporter was unkind enough to suggest there may have been a "love affair." It does seem Mrs. McPherson would be willing to have such an affair. This at once interested us and we made diligent inquiry as to conditions, and found her mind is made up. The man must be six feet tall, must be able to play a trombone, must be a good singer, must be a good and holy man, and a preacher. We began to estimate our chances, beginning at the top of the list, and discovered we were one and a half inch short of the first requirement; we can't play a trombone; and we can't meet the last condition. Since these requirements disqualify us, why consider the others? We are not selfish and hope some one of our ministerial friends will be able to meet every requirement and find his treasure!

A survey made by the Department of Education in Japan finds, "If we judge by the number of organizations in the higher institutions of learning throughout Japan, we find that the students indicate their religious inclinations as follows: Buddhists, 45.5%; Christians, 43%; Shintoists, 9%, and others, 2.5%." Other statistics show that the population of Japan is divided religiously approximately into 48,000,000 Buddhists, 17,000,000 Shintoists and 210,000 professed Christians.

It is the fashion now-a-days to turn out our scholars with not only the three R degress, but they are now being turned out as expert cooks, carpenters, printers, and what not! Oh, we recall what not! We would like to suggest there be established a C. H. degree—a Courtesy-Humility degree. We might take our cue from the Japanese. When Saisoke Namba attempted to kill the Prince Regent Hirchito and was hanged, his entire family went into a "humiliation retirement" to atone for their kinsman's dreadful act. Now Prince Hirchito, most politely, orders them to withdraw from retirement and take their places again in the world, and the Namba family again opened its tightly closed home and has changed its name to Kurokawa. But the father of the family, a distinguished Japanese, died of grief within his locked gates.

Yeshiva College, New York, is the first college built for Jews in this country. It is to be located amidst the best classical Jewish architecture in the city.

A colored Baptist church at Camden, Ark., is in luck. Oil was discovered on ground owned by it. From the income they have paid off all debt and each member of the church received a cash dividend of $34.76.

The press, lately, made much of a silly challenge by one Sinclair Lewis, author. In an address attacking Fundamentalists he dared God to strike him dead within ten minutes. The *Christian* offers the following comment on this challenge: "Almighty God does not submit Himself to the commands of man, either to strike or not to strike; He does not undertake to give spectacular demonstrations of His power, in order to refute the disbelief of noisy sinners. God has His own time in which to work, and His hand is not stayed by the expiry of the ten-minutes' time-limit proposed by Mr. Sinclair Lewis."

Horatio Hackett Newan, a professor of Zoology at the University of Chicago, has just published a book. He is proclaimed a "prominent scientist," and was called to attend the Scopes trial as "an expert." He affirms he is an "Evolutionist and a Christian." In his book he says the person responsible for the drafting of the Anti-Evolution Bill passed by the Tennessee legislature is said to have regretted his part when he learned the "Bible was a translation and was not originally printed in English." Think of a prominent scientist hiding behind an evasive wording of his charge (*is said to have*) when he is called on to prove his assertion. Is it possible this shows the limit of the professor's sense of honor—the honor of a "prominent scientist!" Is this common honesty! No wonder he says he is an Evolutionist (first) and a Christian (last).

Japan has enacted a law controlling all religious organizations in the Island Kingdom,

thus joining the ranks of Turkey and Mexico. Under the law, any religion considered inimical to the national welfare may be forbidden. Any rite or practice of a religion reflecting upon national intergity may be abolished. The principal features of the law are reported to be: 1. The law to apply to Shintoism, Buddhism and Christianity, with the possible addition of other religions as may be specified by imperial ordinances. 2. Should a doctrine be recognized as one against order and peace or against the duties of a subject of the empire be propagated, or a religious rite of such character be performed, the government may prohibit the propagation of such doctrine or the performance of such rites. 3. Shrines, temples, churches and other religious buildings may be used for the purpose of teaching religious doctrines, and performing rites in accordance with the regulations of the respective religions and also for educational, charitable and social purposes. The law is not understood to be in any sense adverse to Christianity.

The Rev. Tertius Van Dyke, son of Dr. Henry Van Dyke of Princeton, resigned from Park Avenue Presbyterian Church, New York City, to accept a call to a rural church in New England. These are reasons he gave the press: "The people of New York want religion with a jazz tempo. They have driven some preachers to shooting off fireworks and wearing red vests. A great deal of the preaching in New York is idiotically sensational and the clergy is trying too hard to get attention above the hubbub. If I were to announce some Sunday morning I was going to do a flying trapeze act, the church would be crowded. Circus stuff does not make congregations religious, and I do not think I am the right man to hold a job in the city." At that he may have made a mistake. At least Dr. Van Dyke knew what was required of a minister of the Gospel.

Billy Sunday conducted a seven week evangelistic campaign at Binghamton, N. Y., at which about 14,000 cards were signed. It has been estimated that the attendance was above 600,000.

The renovation of Westminster Abbey, recently begun, is uncovering unsuspected treasures—marvelous decorations in gold, wall paintings dating back to 1300, pillars of fine red and white marble, supposed to be of ordinary stone, etc. These have been concealed by the dust and dirt of centuries. The Abbey is to be fully restored to its original state, a task that will require twenty years.

In accordance with a custom started fifty-four years ago, the American Tract Society presented Bibles to the graduating class of the West Point Military Academy on Sunday, May 23. Dr. William H. Matthews, General Secretary of the Society, spoke at the chapel service on the "Practical Value of the Bible" and presented the Bibles at the close of the service to 152 graduates. Probably there is no living graduate of the Academy who has not been presented with a Bible by the Society.

The New York courts have refused to review the action of the Episcopal Church in deposing William Montgomery Brown from the episcopacy, which action was taken upon the grounds of his teaching doctrines contrary to the doctrinal tents held by the Church. Dr. Brown's ecclesiastical trial took place in Cleveland.

In the last ten years, which cover the period of the great prohibition wave, Capper's *Weekly* reports that "sales of electrical washing machines have increased from 13,000 a year to 612,000, bathtubs from 680,000 to 3,638,000, or 540 per cent. Our factories produce 60% more goods, with only 25% more workers. Our railroads carry 22% more freight, with the same number of men. Our farms produce 12% more, with fewer farmers; our steel mills 86% more tonnage, with only 56% more workers. Our foreign trade is 30% higher in volume. Instead of being $3,000,000,000 in debt to other nations, our net credit balance is $19,000,000,000, and we hold 45% of the world's monetary gold."

Benefactions amounting to $81,722,887 were made to colleges and universities in the United States during the year 1923-24, the Bureau of Education reports. This amount includes only gifts and bequests and does not include grants made by municipalities, states, or the government.

At its last session the Georgia legislature refused to pass a bill against the teaching of evolution in the public schools, but the Atlanta Board of Education, by a vote of 6 to 2, adopted a resolution designed to prohibit the teaching of it in public schools.

THE ARENA

What did Mary think of Christ, Her Son?

By the Reverend L. Harold Forde, Salida, Colorado

IN trying to arrive at a proper valuation of Christ, we must first attempt to discover what His mother thought of Him. Did she think of Him as only an ordinary child? Her valuation of Christ should have great weight with use. Men have studied Christ from the human side, stressing his marvelous, magnificent humanity and holding it up as a pattern for the modern world. Others have studied Him from the divine viewpoint, stressing His dual personage, the God-man, that unique personage, both God and man. But how did Mary value Him?

The years of obscurity were indeed the years of His humanity. Those thirty years are shrouded in almost unbroken silence and deep mystery. What did He do? How did He live? Speak, Carpenter's Son, tell us the mystery of those hidden years! After the story of His miraculous birth, the visit of the wise men and the shepherds, the flight into Egypt and the return, there is but one glimpse of Him in the Scripture; namely, when He was twelve years old. Here we find Him in the Temple after His attendance on His first Passover, arguing with the most learned and renowned men of His day. But what a glimpse! A lad of twelve puzzling the religious teachers of His day with His profound knowledge of the Scriptures!

We have often wondered why Mary appealed to Him at the marriage in Cana of Galilee to relieve the governor of the wedding feast from embarrassment when the wine failed. We do not speculate upon the relationship that might have existed between the families. Mary attended the wedding, and so did Christ and His disciples. Of the contracting parties we know nothing. But Mary was deeply interested in the welfare of the wedding party. She asked her Son to rescue the groom from disgrace. But I have come to believe it is not a question why Mary should appeal to Christ in the predicament, but rather why should she *not* make this appeal to Him. Did she believe that He was only an ordinary man? Could Mary ever think there was no difference between her Son and others, when she knew He did not have a human father?

We give no credence to the marvellous childlife and the miracles claimed for Him that tradition has woven around Him. But we do claim that she had reason to know that He was not just an ordinary man; and that she did not so look upon Him. She knew that He was a son, born not as other sons were, and that there were prophecies concerning Him that were not given concerning her other sons.

We ask if Mary could ever forget the circumstances of the conception and birth of Christ? How great or prevalent the belief that God was about to fulfill His promise of sending the Messiah, we are not informed. Nor do we find any reference to an unusual study of Messianic prophecy on the part of the church leaders. The prompt acceptance of the statement of the Angel to Mary leads us to believe that she was more familiar with this part of the prophecies than is usually supposed. Likely these prophecies were the study of her family; and with the study a deep longing that God would fulfill His promise in their day. This blessed hope must have had its place in Mary's heart.

There came to this virgin an angel who declared that she had found favor with God above that of other women of her day, and that she should become the mother of Him whom God had promised should bruise the head of the serpent, who in later times had been called Messiah. She was given so much to ponder. Would she, a pure young woman, ever forget the circumstances of that angel visit, of his promise to her, and especially the declaration that her Son was to be called the Son of the Highest? The expression, Son of the Highest, meant to a Jew nothing less then that such a child should be the Son of God. And there was a great promise made along with that of motherhood, that this child was to ascend the throne of David and reign forever; not for a life time. The Jews were longing for a King to reign in David's manner and style. Here is a marvellous promise

that a mother could never forget, though she might not fully understand it. And as the years came and went, she would doubtless look forward and wonder when the Child would sit upon the throne of His people as their King.

After this marvellous visitation of the angel, Mary makes a visit to her relative, Elizabeth. That was a strange meeting of two young women whom God had chosen to be mothers of sons who would greatly influence the world. This visit was so extraordinary that Mary could not forget it, nor the strange happenings and the very unusual greeting. She would be a strange woman indeed if she failed to understand in some measure this unusual greeting of her kinswoman. Too often we pass this visit without attaching the importance to the prophetic words that were spoken which we should. Elizabeth called Mary blessed, peculiarly favored among women, and yet she herself was favored as only one other woman in the history of her people. When Elizabeth declared that Mary's child is Lord of her own, she acknowledged the fact that He was the greater; that her son should serve Mary's. Elizabeth foretold Christ's leadership, a most remarkable and unusual leadership. Mary would indeed weigh those words, and consider that her Son was to be a remarkable child. She would also remember the promise of the angel, that He would save His people. Could she think that this promise and the statement of Elizabeth meant that His life was to be common drudgery, only the life of a poor man, a laborer, or would she think that He would occupy a higher position than any of the religious leaders of their day? She knew He could never be a priest nor a High Priest; but was she not promised that His mission surpassed that of the High Priest?

After receiving the greetings of her relative, hear Mary in that beautiful poetic prophecy we call *The Magnificat*. No mother could ever be moved to utter such deep and lofty sentiments, could utter such prophecies, could be stirred with such emotions, and then forget them or wholly misunderstand them. She spoke not her wish concerning Him, but as she was prompted. At least, she would ponder all the marvellous meaning of her words. Did prophets of old foretell so much about Christ and then think Him only ordinary, common? Did Isaiah utter the marvellous fifty-third chapter, then think Christ only equal to himself? There are too many extraordinary events in the life of Mary connected with Christ's birth for her to think that He was only an ordinary child.

When this unusual child was born, the events attending His birth, namely, the visit of the wise men with their gifts, gold, frankincense and myrrh, and their prostration before Him in humble acts of worship, proclaimed that her child was different from others. History gives is no other such visitation. Those wise men had not been summoned to this visit by the parents. No word of the birth of a Son with such great promises had gone forth to stir the world. There was no communication between them. They came. The folk in Bethlehem seem wholly indifferent to the birth of this Child in their midst. They do not make the mother comfortable. They do not come to admire or to worship, nor do they bestow gifts upon this Babe. They were too busy being enrolled to meet the taxation to give Christ a thought. It may be they knew nothing of the importance of the events which had transpired. It was stranger folk who came and worshipped, giving gifts. Men of strange lands had worshipped her Son! Could she ever forget the angel's visit, her own song of exultation, the shepherds, and wise men and their gifts? No! Nor did she wholly underestimate the importance and the meaning of all this.

It was a genuine act of worship when the sages bowed to Christ. Mary knew her Son was not as other sons. Where among her people was there a child to whom sages had given worship and gifts! Did this mean nothing to this devout, pious woman, highly favored woman? I suspect we have done her grave injustice in thinking that she did not understand these remarkable events. How could they be meaningless to her? She knew the miraculous birth. She knew that her beloved Son was no ordinary babe. His whole life must have been such as to unravel the marvel that had come into her life.

Joseph and Mary were both citizens of Nazareth. When the decree for the enrollment of all Jews was proclaimed, it was necessary that they should appear at their place of enrollment, and be recorded according to their families. Mary as well as Joseph was required to be enrolled by Roman law. As they were betrothed, their families going to Bethlehem, the lovers journeyed together. Have we not thought that these two were all of the families that went up to the enroll-

ment! They journeyed with their respective families. There was no valid reason why they could not go as lovers, with the families. They were to be wed. After the families had reached Bethlehem before the wedding took place, Christ was born.

Prior to this visit, when Mary's condition became known to Joseph, he was inclined not to consummate the wedding. He hesitated. But God assured this pious, troubled man that his beloved one was virtuous, and bade him not to hesitate to take her as wife. He was informed that Mary's Child was the promised hope of his people. Isaiah had long before prophesied that a Virgin should be the mother of their Immanuel. Here was the keeping of God's promise. As pious Jews, obedient to the religious ceremonies of their worship, we find the Holy Family fulfilling the Law in the Temple. Entering, they found a devout old man waiting their coming because it had been revealed to him that he should be permitted to look upon the Messiah before his death. Taking the Babe in his arms, he praised God for being permitted to see the Anointed of the Lord. He now could die in peace, because Christ was born and he saw the salvation of God. Would such an event in the life of Mary make no deep and lasting impression? Would she pass it by without carefully weighing the event and attempting to understand it? Would the happy mother ever forget Simeon's blessing and declarations? She, indeed, had many circumstances to reveal to her what her Child was.

Hardly had Simeon pronounced his blessing upon the mother and the Child, foretelling the anguish of her soul, before an aged prophetess entered the Temple. She likewise thanked God for the permission granted her of seeing the Redeemer. To those standing around she spoke of Christ and His mission. Would the mother forget the declaration concerning her Son? The surroundings, the Temple and these godly people—what an impression would they make on Mary's mind? That she thoroughly understood the prophecies at this time we would not claim. But we do claim that she remembered and pondered them. Again and again she turned these events over in her mind. She knew her Son had been given her to perform a great mission in the world, greater than prophet of old, or priest who ministered before God in sacrifice.

The flight of the family from the attempt of wicked Herod to kill the young child wa surely not an attempt to preserve the life o an ordinary child. God interfered. Go t Egypt. God again commanded the famil to return from the land that had made th life of His forefathers unbearable. Di Mary never question why God intervened t save the life of her Babe while the lives o other babes were sacrificed? As they jou neyed that long lonesome journey, withou companion or friend, did she not ask why a this care and interposition on behalf of he Babe? Did she never think that there wa an unusual work for her Son to perform that God had given her a Son who mean more to humanity than other babes? Did she not begin to understand the marvellou kindness of God to her, and that she was in deed blessed above other mothers, and tha her Son was a special gift of God to men Why should God interfere to preserve Hi life, to permit all the other babes in His hom town to be put to death, if He had no planned a great life for Him, and if He wa not greater than man?

God sent them back. Here was anothe occasion of divine guidance. Herod was dead Go, return. The Child will be safe among His people. He must grow to manhood, not in a strange country, with strange customs and religion; but in His own native land, among His own people, under their God-revealed religion. He must be taught as a Jew. But the news that Herod's son was governor of the province caused Joseph to fear to return to his own home. He goes to Nazareth, north of Jerusalem, supposing that the unknown village where he had grown up and where Christ's mother's people lived, to be a safer place than Bethlehem, the birth-place of the Child. Archelaus governed Bethlehem, but not Nazareth.

Was Archelaus animated by the same fear and hatred of the Babe, the real King of the Jews, as his vicious father; and would he attempt to destroy Him as his father had, that he might feel secure on his already tottering throne? Would Archelaus remember the stir the sages caused in Jerusalem as they inquired where this King of the Jews was to be born? Jerusalem had been rocked to the very center by their inquiry, and scribes had been sent scurrying to the study of the prophets to discover where that event would occur. It was not many years before that all this commotion had taken place, so that the event would not be entirely forgotten. If he heard of

e return to His native land of this widely ralded Babe, would Archelaus attempt to what his father failed in doing?

There was no heralding His return; just a iet slipping back of a Jewish family to their iends and kinsfolk. The return of Joseph as doubtless looked upon merely as the re- rn of a wandering Jew to his own village id his own folk, that he might live among iends and kinsmen. Mary knew all these cts. They meant more to her than to others. ne knew God had sent them to Egypt, and at He had called them back to their own ndred, that her Son might grow up under e religious influence of the nation. Mary s said to have kept all these various events id sayings in her mind and to have pon- ered them. They were stored away in her art as very precious treasures. She would ave been a strange mother, if such events id not made a deep and lasting impression n her memory, and if she had not sought to nderstand them. She knew of no other nother who had passed through similar ex- eriences; no other son who had been so hon- ed as her own, or so protected. To ponder to collect, to bring together and arrange in ch manner as to become intelligible. Mary as bringing together the Annunciation, the eeting with Elizabeth, the promise who hrist should be and what He should do, ne shepherds' visit, the visit of the wise men, ne scene in the Temple, and the command flee into Egypt in order to save the life f the Child. Here we have a most unusual ries of events. They had a deep meaning. hese were not just chance events. They ere ordered. God had a hand in them. he could do no less than think about them, ying to understand the meaning of each vent; then of all the strange occurrences. She new her Babe was great; that He was des- ned to perform some great service for God nd her people.

The Child grew in her very presence. He as attractive. When twelve years old, hey as a family go to that wonderful feast, ne Passover. What a visit! The first time hat this marvellous Child was permitted to artake of the great Feast that His own ather had ordained as a memorial of the ight from Egypt. What an impression it must have made on the mind of Christ! What it meant to Him whom it typified.

The family started for home, and after a ay missed the Child. He was not merely a precocious boy. When three days later He was found, He was in the Temple discoursing with the most learned of religious teachers, asking and answering questions that astonished and puzzled them. He surely gave a deeper, more spiritual interpretation of the Law and the Prophets than they were accustomed to hearing. He showed His own familiarity with the plan and purpose of God. Was this event so ordinary? Did some unusualy bright boy do this every year, that it made no impression on the mother? Could she forget it? Could she not see that her Son was the One her people longed for, yet were not ready to receive? "Wist ye not that I must be about my Father's business?" This was the explanation of His actions. Did not these words mean any thing to the mother? His Father's business! Would she not at once supply the answer to the question, "Who is His Father?" knowing He was God? For she knew He had no earthly father. Therefore, doing His Father's business meant to be engaged in that which God had sent Him to do.

Mary understood whom He meant by His Father, and so did Joseph. They knew that *they* had not set Him such a task; that they had not sent Him to question the doctors of the Law. Therefore it was God. And that is just the point. Here early in His life He is sent by the Father to question, confound and set right the Jewish religious leaders.

Yet, though He caused those leaders to marvel, they did not accept His interpretation of the Scripture nor did they change their empty forms and ceremonies, because later, as we know, His effort was wasted on them. But, even though He attempted to set them right, He must meet their rejection later in life.

From all these marvellous circumstances in her own life and in the life of her Son, Mary evidently knew that Christ possessed wisdom and power beyond the ordinary. Life had been filled with the memory of His uniqueness. When she came to Him at the marriage in Cana, with the story of the shortage of wine, she did not suggest to Him what He should do. She simply informed Him of conditions. She made no request of Him. Then she turned to the servants and bade them obey Him without question or hesitation. She left Him to solve the difficulty. We do not need to appeal to a mythological life of Christ or to the many traditions woven around His youth, to furnish the suggestion

that she knew He could perform miracles. Perhaps she did not even think that He would furnish wine as He did. But, as we think of Mary, we must always recall a loving mother's memory. We know a mother has a deep insight into her child. There are too many actual miracles in the early life of Christ, too many prophecies about Him and His mission, for His mother ever to have considered Him just an ordinary child. She knew all these years that He was more than human. She knew that He had not yet performed the mission that God had set Him. Christ had grown to manhood in a quiet, obscure manner. But He had His life mission before Him.

Frankly, we are not in the least surprised that the mother went to Him in this difficulty. She appealed to Him in this stress for either wisdom in suggesting a way out of the dilemma and the deep disgrace that would follow, or it may be that she suggested that He perform a miracle. Whatever the motive, we cannot solve it. But she puts Christ face to face with a grave problem, demanding its solution by directing the servants to follow His directions; then leaves Him to follow His own method. How wise! How far-seeing! There was no refusing such an entreaty. No turning away from such perfect, complete confidence in Him. Christ was forced to act by His mother's unusual method. We might well imitate Mary; put Christ face to face with our deep problems; then leave them to Him for solution.

Facing the problem and left to solve it, Christ says, 'Woman, what have I to do with thee? Mine hour is not yet come." How does Mary become involved in the difficulty, and why should she tell Him of the need of wine? "Why do you force me to action now? Why not at a more opportune time?" Christ seems to say. Does it not seem that mother and Son were looking for His "hour"? That there was an understanding between them of some important event to call forth His power? That hour would come. Some event was to proclaim it to Him. There was to be a beginning of His life's work. There must have been a commun understanding between them that Christ was soon to enter upon that marvelous career that had been foretold at His birth; to which His mother had been looking through all the past years. All the events of childhood as well as the prophecies foretold His embarking on a great life work. The mother says to Him, "N is the hour, Son." Christ answers, "N now, Mother." But she had vision. She Christ to the door of His ministry, push it wide open, and said to Him, "Enter, So Christ entered, and went thence to His m vellous mision of saving mankind.

This door opened out upon the way t led directly to Calvary. When He stepp out upon the way, He never stopped un He reached the terrible goal, His crucifixi Those swiftly passing years in which taught and healed were soon past. The d His mother opened, closed no more. "C Son, to the life work of your Father's pla ning," she seemed to bid Him.

What remarkable assurance she had in h Son! Evidently she knew the hidden, d mant powers of Christ. How we can on surmise, except it be that the Gospel sta ments which we have gathered and link together as they should be, gave her unde standing of Christ far beyond what we ha usually suspected.

To suppose that Mary did not know this, is almost unthinkable, unbelievable; imposing on her intelligence. "Servants she seemed to say, "do whatsoever he bi Ask no question. There will be no mista made by Him."

Prior to this day Christ had called son of His personal followers. He was just e tering upon His public ministry. This we ding feast furnished the occasion for Him step into the full glare of public opinio From now on, He is no more the Son Mary, known of all. He is Messiah fu filling prophecy. He had already receive baptism at the hands of the Forerunner, wh had acknowledged His sovereignty befo His birth. He had also passed through t temptation in the wilderness and had r turned. After the baptism, John had a nounced that He was "the Lamb of Go which taketh away the sins of the world. This same declaration of His life work w made when His birth was foretold. T take away the sins of the world was indee His mission. The term Lamb of God not a nickname; it points to the slain Pa chal Lamb. It had a deep meaning to Chri as well as to John, who applied it to Jesus.

At the wedding there was no play of wi when Mary bade the servants follow His i structions. Neither was it a play of affectio between mother and Son. It was a realiz tion on the part of a mother that her So

was destined to do all that had been promised before His birth; that He came to be the Messiah. Mary had a far deeper insight into her Son's true self than we have supposed. She measured Him in the light of the marvellous birth and promises made concerning Him. She could never forget His birth nor the promises concerning Him. Knowing this great difference between Him and other children, she knew God had given Him for a spiritual work. And because of these sweet memories, Mary had an unusual faith in Him. She made this plain in her challenge to Him at the wedding feast in Cana.

The Story of the Creation

By C. Cullen Roberts, Hartford, Connecticut

THE story of the creation recorded in the Book of Genesis is one of the most marvellous in the Bible, not only by reason of the accomplishments described, but in the simplicity with which it is told. In no other revelation has God shown more clearly His infinite majesty and power; while, on the other hand, in no other part of the Scriptures has He revealed more simply His relationship to the universe and man. The story is really a foundation stone of our religious faith; once it is accepted, there can be no faltering at what is told subsequently in the Scriptures; if it is denied, the whole structure of our faith falls, for the revealed relationship of God to the universe and the human race becomes a delusion. Then man instead of being the representative of God, working under His protection to subdue, or tame, the earth, is no better than the animals; the plan of salvation which runs throughout the Scriptures is a superstition; and Jesus Christ becomes mere man, a teacher of ethics only.

Thus the importance of the story is made evident. It is not a long one; it is only a synopsis. The details have been left for man to learn during his stewardship. And, indeed, students of science, reading from God's book of nature, have enriched our knowledge of the things created.

To begin with, Dr. Samuel Kinn, in his book, *Moses and Geology*, published in 1882, shows that the succession in which the creative events took place as taught by science corresponds exactly with the Scriptural account.

Then, other students of science, conducting their investigations apart from the Scriptures, and following God's injunction to subdue the earth, have harnessed some of the powers catalogued under the heading of natural laws to make nature do man's bidding. It is interesting to recall the declaration made in 1865 by a group of over six hundred of the foremost scientists of the day[1], as follows:

"We, the undersigned students of the Natural Sciences, desire to express our sincere regret that researches into scientific truth are perverted by some in our own times into occasions for casting doubt upon the truth and authenticity of the Holy Scriptures.

"We conceive that it is impossible for the Word of God as written in the book of Nature, and God's word written in Holy Scripture, to contradict one another, however much they may appear to differ.

"We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see as through a glass darkly, and we confidently believe that a time will come when the two records will be seen to agree in every particular.

"We cannot but deplore that natural sicence should be looked upon with suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are placing it in opposition to Holy Writ.

"We believe that it is the duty of every scientific student to investigate Nature simply for the purpose of elucidating truth, and that if he finds that some of his results appear to be in contradiction to the written Word, or rather to his own interpretation of it, which may be erroneous, he should not presumptiously affirm that his own conclusions must be right, and the statements of Scripture wrong. Rather leave the two side by side till it shall please God to allow us to see the manner in which they may be reconciled; and instead of insisting upon the seeming differences between science and the Scriptures, it would be as well to rest in faith upon the points in which they agree."

This declaration, it is not too much to assert, faithfully expresses the attitude of the great body of true scientists today; and we may leave safely the interpretation of God's Word in the book of Nature to them. We, with equal confidence that the two records will be found in agreement, should see that

[1] "This manifesto was drawn up at the meeting of the British Association in 1865, and was signed by 617 scientific men. It was printed for the signatories, and the original document deposited in the Bodleian Library at Oxford".—*Dr. Kinn, Moses and Geology*, page 5.

the interpretation of the Word written in Holy Scripture is not erroneous.

Scholars of all ages have studied the creation story minutely, and have agreed upon its meaning and purposes; but their basis has been confined probably to the Assyrian, Hebrew and Greek texts. Their decisions are reflected in the standard English versions of the Bible, for, were the contrary true, it is inconceivable that these versions would be allowed to stand. Accordingly, it may be assumed that these English translations say what they mean; and that the ordinary man, who has to depend upon them only, has for a basis of study an authentic version of the story. What, then, do these translations say; and do they sustain some of the popular beliefs regarding the Bible story?

Before proceeding with our examination of the English version, however, it is desirable to see what latitude may be given to the meaning of the English words used. For instance, are we to be restricted to the commonplace understanding of powdered earth for the word "dust;" or may we read it as signifying humbleness of origin, state of being mortal, etc.? The word carries both definitions according to the standard English dictionaries. The late Mr. W. J. Conybeare, referring to St. Paul's epistles, said[2]:

"The Authorized Version was meant to be a standard of authority and ultimate appeal in controversy: hence it could not venture to depart, as an ordinary translation would do, from the exact words of the original, even where some amplification was absolutely required to complete the sense. It was to be the version unanimously accepted by all parties, and therefore must simply represent the Greek text word for word. This it does most faithfully, so far as the critical knowledge of the sixteenth century permitted. But the result of this method is sometimes to produce a translation unintelligible to the English reader. Also, if the text admit of two interpretations, our version endeavors, if possible, to preserve the same ambiguity, and effects this often with admirable skill; but such indecision, although a merit in an authoritative version, would be a fault in a translation which had a different object."

The same conditions are reflected in the Old Testament translations, with the added difficulty that our knowledge of Hebrew methods of thought and manner of expressing it, is much less than that of the Greek, largely by reason of the lack of contemporary Hebrew literature and other records. It should be remembered that by the time the Jews returned to Jerusalem from Babylon in the sixth cen tury before Christ, Hebrew was no longer spoken language; while during the Dark Ag it became all but forgotten.

Then, too, in many instances, accordin to Dr. J. M. P. Smith, of the University o Chicago, the Hebrew words do not have exac counterparts in English, while correspondin English words have different meaning Neither must the paucity of the Hebrew lan guage be lost sight of, for if an exact transla tion has been made, the English words i some cases, while being grammatically cor rect, do not relate the facts. Thus, the wor translated "son" may refer to a grandson o nephew; and, again, the Hebrew verb ha but two tenses, past-perfect and future Further confusion has arisen through its no being known when the vowel system was in troduced; nor when numerals were substi tuted for the words.

In these circumstances, it is too easy to reac into the Scriptural accounts meanings which are not justified, and which may give the ap pearance of a fanciful and forced exegesis but, on the other hand, to persist in a stunted and narrow reading results in a superficial not a literal, interpretation, one meaningless if not indeed ridiculous.

The correct course to follow is to ascertain as nearly as possible the literal meaning of the words and expressions as of the time they were used, not as in present-day English. This is especially difficult to do as regards the ancients' system of chronology concerning which our knowledge is very imperfect; and as regards their use of numerals which conveyed a sense of quality as well as of quantity. In all cases it requires some knowledge of the sciences relative to the times; and a careful study of the intent, or purpose, of the account as made evident by the context and references thereto in other parts of the Scriptures.

The story of the Creation is recorded in the first chapter, and the first three verses of the second chapter of the Book of Genesis. It was given originally, no doubt, by means of a vision, or revelation, at a time which must have been far removed necessarily from the period during which the creation took place. We do not know to whom the vision was given, nor by whom it was first reduced to writing; and any statements as to the manner in which the story was handed down to the time when Moses placed it in the Book of Genesis can be little more than conjectures. However, taking into consideration the facts

[2] Introduction to *Life and Epistles of St. Paul.* Coneybear and Howson, Page XIV.

of ancient civilizations which archeologists and other scientists have brought to light, as well as what Scriptures and old writers tell us of those who lived before the Deluge, we may say that in all probability the story was written before Noah's time.

We know there were extant, centuries before Moses, Babylonian legends of the creation, copies of which have been recovered through archeological excavations in Mesopotamia. But even the earliest of these give indications of being redactions of still earlier forms, and each shows the corruptions which the Babylonian priests inserted to accommodate it to the respective cults predominating at the time.

The fundamental differences between these legends and our Bible story, together with the historical exclusiveness with which the Israelitic theocracy under Moses was hedged, are clearly antagonistic to the suggestion that the Bible story is but the Babylonian legend refined of its corruptions. The slight parallelism existing between the Babylonian legends and the Story Moses used indicates at the best only a common source from which they arose; and to which Professor Clay[3] points by showing conclusively that the former is of Amorite, *i.e.,* early Hebrew, origin.

It cannot be doubted now that the antediluvian prophets listed in the fifth chapter of Genesis were men, not mythological beings. True, we have no direct proof from profane sources of their existence; but on the other hand, we have no disproof at all. There are numerous instances where modern research has restored ancient heroes to their rightful places in history after they had been relegated incorrectly to the realms of mythology; but there is none where traditional national leaders have been found to be mythological creatures. On this point the opinion of Professor Clay is of great weight:[4]

> "I want to emphasize that there is not one particle of evidence by the help of which the Pan-Babylonians, or those who would relegate to the realm of myth and legend the early Bible characters, can substantiate their view. On the contrary, we have a mass of material, which is not only bringing us into the atmosphere of those ancient peoples, but which helps us to feel beyond doubt that they are really historical characters that we are dealing with."

The care with which the Israelites kept their traditions pure is historical; and the fact that all through Scripture the traditional ancestry was accepted, even to be used by St. Luke in his genealogy of Jesus of Nazareth, gives a clue to the possible manner in which the story of the creation was preserved to Moses.

Scripture tells us that in the days of Enos (third from Adam) men began to call upon the Lord,[5] implying that in some way they had a divine revelation.

Then, according to Origen, it was asserted in the Book of Enoch (the prophet identified by St. Jude[6] as the seventh from Adam), that the constellations already had been divided and named; which assertions conforms with the statement by Josephus[7] that the children of Seth (Adam's son) "were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order."

Grimaldi[8] is our authority for stating that in the Targum of Jonathan the Jews call Enoch the Great Scribe; and, also, that Bale "on English Writers" (Cent. X, folio 3) refers to Enoch as "a man famous for prophecy is supposed to have written before the Flood of Divine matters."

Enoch, also, holds a high place in the traditions of the Arabians on account of his learning. Count de Cassini[9] in his "History of Astronomy," says: "It is impossible to doubt that astronomy was invented from the beginning of the world; history, profane as well as sacred, testifies to this truth."

In the light of this evidence, circumstantial and traditional though it be, is it too much to assume that the people who invented a system of astronomy had a form of writing?[10] Is it beyond the realm of reason to believe that he who instituted the worship of God was the man to whom God showed the

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[3] Professor A. T. Clay, *The Origin of Bible Traditions.*

[4] Reported in the *Bible Champion* of March, 1923.

[5] Genesis 4:26.

[6] Epistle of St. Jude, 14. [7] Ant. Lib. 1; Cap. ii, Par. 3.

[8] Rev. A. B. Grimaldi, M. A., in *The Banner of Israel,* June 17, 1925.

[9] The famous French astronomer, born 1748, died 1845.

[10] Jastrow, in describing the archeological material found in Mesopotamia dating back to c. 4000 B. C., or earlier, says: "The oldest portions written in characters approaching the picture stage of writing, but soon yielding to a cursive style in which the original pictures assume the form of wedges" (*The Civilization of Babylonia and Assyria,* page 62). This brings vividly to mind the Zodiac to which the astronomy of the ancients referred; and indicates the form in which the first records of the creation story may have been written.

marvel of the creation. Is it too fanciful to suggest that the prophet who was the author of sacred writings, and "who did not die, God having taken him to Himself," was the scribe who recorded for all posterity the wonderful vision?

Moreover, had the stories of antedeluvian times been given only orally by father to son, we should expect them to be highly embellished in true Oriental fashion by repeated tellings; but, as will be pointed out later, the language of the story of the creation is most simple.

Furthermore, is it not remarkable, if the ancient men transmitted their stories by word of mouth only, that a record of so few antediluvian events has come down to us? Consider the amount of folk lore which one man can tell today in peasant countries and among the North American Indians, all of which has been handed down by word of mouth from father to son for generations. The explanation would seem to be that antediluvian records, being made on wood panels or on some other perishable material,[11] were totally lost before they were transcribed on something more durable.

Noah by reason of his obvious position would have been the logical custodian of the sacred writings; and would have taken them naturally into the Ark and would have deposited them in a secure place after the Flood. Abraham may have secured these records either in Chaldea, or from some one of the numerous nations or tribes, which seem to have had a mysterious knowledge of God, and with which he came into contact during the course of his wanderings,[12] for there is abundant circumstantial evidence available[13] to show it is not improbable that these records, or copies thereof, came into his possession. In that case they would have been brought by the Children of Israel ultimately to Egypt, where Moses may have secured them. But enough has been said to show the extreme antiquity of the story of the creation, and a possible, if not probable, manner in which Moses may have obtained it; and we shall pass on to a consideration of the language used in relating it.

As would be expected in a story written originally in times before the dawn of history, it is told in language of the utmost simplicity. It originated with a people in the infancy of the human race who would not have understood it if it had been expressed in mysterious and abstract terms; indeed, their language would not have permitted such terms to be used. Hence we find no confusing ideas expressed in it in order to make the story appear marvellous, such as would have been the case in later oriental civilizations when truth and accuracy gave way to grandiloquence and exaggeration. No complicated phrases are used, such as would have been employed by a people with the large vacabulary naturally arising when intercourse between men and nations required meticulous care in expressing thought.

Contrast this simplicity with the fantastic legends of the ancient Egyptians and Babylonians! Contrast it with the elaborate mythologies of Greece and Rome! Contrast it with the complex imaginings of Hinduism and occult sophistries! Yet with all this simplicity, which is a hall-mark of its truth, our story is eloquent with the marvelousness of the creation, and remarkable for the clearness and exactness with which the events are described.

No attempt has been made to describe the manner in which the creation took place beyond the simple phrase, "God said." The prophet to whom the vision was shown has given us the impression, from the word-picture used, that the God who created the heavens and the earth used human speech in the process.

This form of representing God as articulating human words, and being subject to human emotions is a common one throughout the Bible, and need not be interpreted as being more than an effective and simple word-picture. "God is not a man" (Numbers 23:19); "For I am God and not man." (Hosea 11:9). God has always used means by which His purposes could not be mistaken by His

[11] "The Hebrews throughout their history used almost entirely a perishable writing material" (Professor A. T. Clay in *The Origin of Biblical Traditions,* page 161). Prof. Clay then goes on to say that plastic clay was not suitable for the Semitic alphabet script.

[12] "And Melchizdek, King of Salem, brought forth bread and wine: and he was the priest of the Most High God" (Gen. 14:18).

[13] The probability that the story is of Amorite, or early Hebrew, origin; that the Amorites had a high civilization ante-dating the earliest Babylonian; and that they emigrated from their mountains to the alluvial plains, places a significance on Abram's departure from Ur not otherwise recognizable. That he was a Prince in fact is well attested by profane history as well as sacred; and his position in the traditions of the Hebrews makes him the natural custodian of the archives of his family or clan. The high civilization obtaining in Palestine about this time should not be overlooked in the circumstantial evidence.

chosen agent or mouthpiece, who in turn used human language in proclaiming them to the people which even the humblest could understand. What greater appeal could be made than "God is grieved at His heart?" What cry could gain the attention of an excited, thoughtless mob quicker than "God is angry?" What manner of approach could the servant take when delivering his Master's message other than "God said?" It is a natural form; a human word-picture. God is the Great Spirit, infinite; and, therefore, incomprehensible to man. Job exclaimed, "Behold, God is great, and we know Him not."

How can we know Him, or hear Him, or see Him, except through our spiritual selves? How can we describe Him or tell His words, save by human language? We must borrow from our mortal nature, must ascribe to Him qualities we understand, in order to indicate the image or picture presented to our spiritual nature. There is no other way of describing the infinite by finite terms; of expressing the spiritual by earthly means; and if this were denied us, God would be only a cold attraction, indescribable, immeasurably removed from us, and His messages inevitably would be unintelligible.

Therefore, to use the form, "God said," does not make the story of the creation appear mythological, nor detract from its authenticity; rather, the simplicity of the language used is emphasized, and God with all His incomparable majesty and power is brought within the range of human vision.

There is a diversity of opinion among scholars as to the length of time the wondrous work occupied according to the story of the creation. The difficulty arises chiefly in the interpretation of the refrain, "And the evening and the morning were the first day," second, third, fourth, fifth, and sixth days; and the proponents of the respective interpretations are able to point in a more or less convincing manner to other passages in the Scriptures or to other substantiating evidence in support of their views. These interpretations may be arranged into three general groups, as follows:

1. A literal six day period during which the creation work was begun and ended.

2. Instantaneous creation at the divine word of command.

3. A great period of time from "the beginning" to the end of the creation.

In addition to these there are other important interpretations of the refrain, such as for instance: that the reference to days is to the time the vision took to pass before the prophet; and, again, that the refrain is a sort of hallelujah or benediction.

Practically all of the interpretations agree that the refrain has reference to the passage of time; but with the possible exception of the refrain, which appears almost as an interpolation, the creation work as recorded in the first chapter of Genesis is, as Dr. Gibson observed,[14] dateless and measureless. We are told simply that " in the beginning God created the heavens and earth," with the things included in this general category briefly summarized into appropriate groups according to kind and in order of succession, and at the end, "thus the heavens and the earth were finished, and all the host of them."

It is not the present purpose to discuss any of the many interpretations; each has its appeal to the extent that it is founded upon belief in the inspiration of Holy Scripture, and in the infinite power of God. A careful study of the wording of the Bible account tells us of *progress* in God's work, a very different thing from *duration,* and the thought arises: Is time as we understand and measure it to-day essential to an understanding of the relationship of God Almighty to the universe as revealed in the creation account; and, if not, does the refrain, "And the evening and the morning were the first day," refer to the passage of such time, or does it describe something the prophet saw in the vision other than the passage of time?

At the risk of traveling a dangerous road, let us consider the matter for a moment from this viewpoint. It is self-evident that the element of time is not essential to an understanding of God's relationship to His universe. Indeed, it is not over-bold to say that to inject that element as an essential is to add confusion to what is otherwise perfectly clear and orderly. Man with his philosophy of change requires time as a factor in his description of the creature of his imagination, and guesses great periods during which one imaginative structure evolved from another.

God is unchangeable, illimitable, infinite in all things, "the same yesterday, and to-day, and for ever." He who created the wonderful universe and all that therein is, could

[14] Dr. John Munroe Gibson—"The Ages Before Moses," page 57.

have done so instantly, or could have permitted ages to pass in the process just as He willed, and in either case His creatures would be what He made them, and His revealed relationship would have remained the same: Creator, King, Master, and Father of all.

Does the refrain refer to time? It is with great force that Dr. Kyle says:

"The chronological statements of the ancients must be considered from the standpoint of their chronological conception, not ours. We must *ask* a man what he means, not *tell* him."

First of all, it must be remembered that so far as time is concerned, we are dealing with a period before "the world that then was, being overflowed with water, perished." If the vision was shown during that period, how shall we know what method those antediluvian people used to measure duration, or how they regarded the phenomena which we call time? Nor are we much better off if the date of the vision is pushed forward to the period subsequent to the flood when a new order of things was established, for our knowledge of the system of chronology then adopted is very imperfect. Certain it is that the system lacked the mathematical exactness of ours which provides primarily for the recording of the passage of time. To the ancients such a system would have been useless, as their perspective of things seems to have been related to life more than to duration; and their units, whilst possibly identifiable with corresponding modern ones, may have conveyed vastly different thoughts. Perhaps the sense underlying the names of their units declared the eternal progress in God's works.

It must not be overlooked in this study that numbers in ancient times carried a significance of quality, as well as a numerical value. Indeed, it may not be far amiss to say that this qualitative value was the more pronounced of the two in the sacred writings.

The vision revealing the creation was given to mankind for all ages; it showed facts which ever since man's creation have been present-day realities, not poetry nor some vague philosophy about which to speculate. It revealed God to man, defined man's position in the world and his duty to his Maker. Surely in these conditions a non-essential element, a system of time measurement which in a relatively short while was to become obsolete and its significance forgotten, would not have been used. It is humbly submitted, therefore, that the refrain has a deeper, a holier, significance than time.

It may be asked, to what does the refrain refer if not to the creation time? It describes the harmony and never ceasing glory of God's works as revealed to the prophet in the vision. This explanation is found in the definitions of the words of the refrain and in their application to the respective sections of the vision.

According to the standard dictionaries, the words carry the following definitions:

Evening—the decline of anything;

Morning—the first, or early, part;

Day—light.

These words, also, have been used frequently in the Bible with the connotation of God's progress, continuance of accomplishment of effort, etc. A few illustrations of these will suffice:

In the day that the Lord God made the earth and the heavens (Gen. 2:4).

Thou art my Son; this day have I begotten Thee (Psa. 2:7).

For His anger endureth but a moment; in His favor is life: weeping may endure for a night, but joy cometh in the morning (Psa. 30:5).

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth (Psa. 90).

In the morning sow thy seed, and in the evening withhold not thine hand (Eccl. 11:6).

I must work the works of Him that sent me, while it is day: the night cometh, when no man can work (John 9:4).

Your father Abraham rejoiced to see my day (John 8:56).

The night is far spent, the day is at hand (Rom. 13:12).

The word "day," which carries the definition of light, is used in Scripture also as synonymous with God. The following are two such instances:

Ye are all the children of light, and the children of the day (1 Thes. 5:5).

God is light, and in Him is no darkness at all (1 John 1:5).

Now, the story of the creation was given to man by means of a vision in six sections, or groups, as follows:[16]

A. The general visison of God creating the heavens and the earth; then, as man's work was restricted to this world, it became necessary for him to see his relation to it, hence the vision turned to the progressive steps by which God created this earth and all that therein is, as follows:

1. The earth was shown in a gaseous state without form and non-luminous; then the gases were

[15] Dr. M. G. Kyle in "The Deciding Voice of the Monuments," page 225.

[16] Descriptions based on Dr. Kinn's *Moses and Geology*.

shown to condense forming luminous nebulae which gave light.

2. The earth was seen to cool; and some of the gases to combine forming water and air (the firmament).[17]

3. The cooling process was seen to continue; and great convulsions to take place which heaved the rocks up above the universal sea, so that dry land appeared. Then the earliest forms of vegetable life were seen, propagated by spores not seeds; these were folowed in the vision by a low order of flowering plants.

4. The vapor surrounding the earth was seen to disappear, and the direct rays of the sun shone on the earth resulting in seasons. The light of the moon, also, became visible to the earth, and the stars were seen.

5. The sea was seen to swarm with life, and many new forms of marine animals appeared. Birds appeared and great sea monsters.

6. Beasts of the field were seen, then cattle. Last of all was shown man created in the image of God.

B. The vision passed to a view of God's Sabbath which was shown to commence with the end of the creation work and to have no end.

From the above table it is seen that while each section of the vision was distinct in itself, it dissolved into, or blended with, the succeeding section in the manner in which the actual occurrences developed, until at last by this continuous process the whole wonderful picture of the creation was unfolded. It is submitted that this dissolving or blending process is what the prophet wanted to describe when he used the refrain, "And the evening and the morning were the first day." The evening signified the end of one section; morning the commencement of the succeeding one; while day symbolized progress in, or development of, God's creative work.[18]

And does not this explanation also lend itself to a proper understanding of the scriptural description of the seventh day? The numeral seven has always held a sacred or mysterious significance aside from its numerical value, and this significance carries with it the idea of perfection. Let us note that the refrain, "And the evening and the morning," is not present in the description of the seventh day; because, as seen above, the day commenced with the close of the sixth section, and being God's Sabbath, it can have no ending.

In other words, the creation was accomplished, and the progress of God's work had ended in perfection. Did not God declare it to be "very good?" Surely to attach a temporal value to the climax of the creation is to show a dullness of understanding; a narrowness of vision; a shallowness of purpose. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made."

Let us digress for a moment to consider the fourth commandment, or rather that part recorded in Exodus 20: 11, which refers to the creation, namely: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." The obvious purpose of this sentence was to declare a reason for the observance of the seventh day as one of rest by a people who were being organized as a new nation with the theocratic form of government. This declaration carried an appeal to the emotions of a people familiar only with the gross materialism of Egypt, an appeal to the joy of gratitude for release from a state of bondage, without which popular support for the observance of the weekly holiday and pre-requisite work-days would not have been assured. This appeal is shown more clearly in one of Moses' speeches:

"And remember that thou wast a servant in the land of Egypt; and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: Therefore the Lord thy God commanded thee to keep the Sabbath day" (Deut. 5:15).

Linking this message to the declaration of purpose in the fourth commandment, it is seen that the release of the Children of Israel from slavery was obtained only through the power which had created the heavens and the earth and all that in them is. This power it was which overcame Egypt, probably the most powerful nation in the world at that time; which by means of the plagues had exposed the falsity of the pagan gods; which crushed the on-rushing armies of the powerful Pharaoh; and which led and protected the fleeing host through the wilderness, safe amidst obstacles otherwise overwhelming. In Egypt there was no day of rest, at least we have no record of one, and the Israelites as government slaves had been forced to toil day after day, year after year, by task-masters who, according to the record, were exceedingly hard and cruel.

Now the former slaves were commanded

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[17] The Hebrew word translated here "firmament," means correctly "expanse," and correctly describes the condition.

[18] "By faith we comprehend that the ages were arranged by the continuous intention of God, so that from the unseen the visible appeared". (Heb. 11:3—"The Complete Bible in Modern English" translated by Ferrar Fenton.)

by Jehovah, the great Creator, to rest one day in every seven in commemoration of their release; and a constant reminder that the freedom and rest they enjoyed were gifts from God, was to be found on every side in the earth and heavens and in all the works of creation. The power of Egypt meant intolerable slavery; the power of Jehovah meant freedom and rest. Thus do we see that the declaration in the fourth commandment laid emphasis upon the exercise of God's power, not upon any unit of duration; and God's power being infinite, has no relation to time.

But why should the seventh day have been chosen for an occasion of remembrance? Why not the first day or the tenth day. We may turn to Babylon for the answer. The Babylonians, we learn from the tablets, looked with superstitious dread upon the four phases of the monthly moon; they thought them to be signs indicating the moods of the gods. The king did not venture to leave the shelter of the palace on the seventh, fourteenth, twenty-first, and twenty-eighth of the month; no national undertaking was begun on those days; and until the transition from one stage to another was observed to have passed safely, the people were in a state of dreadful suspense. When the moon disappeared, there was apprehension lest it should not be permitted to return; when it returned, it might be prevented from advancing to first quarter, full or last quarter. It was feared that the gods might quarrel amongst themselves, or they might be merely in a bad temper; in any case, the moon, by being "on time" or "late" or "early," indicated what effect these supposed heavenly conditions would have upon the earth. The periods were filled with uncertainty and anxiety; they were indeed "unlucky" days when the gods must be pacified or bribed to be favorable to man's welfare.[19]

Now, the Israelites were Semitic Babylonians by descent. They held to at least some of their early traditions while in the land of Egypt. Among these, it can not be doubted, would be the one relating to natural phenomena observable in Egypt as well is in the home-land.

We know also, through the Tell el Amarna tablets, that the Egyptian priests were fully familiar with the Babylonian culture and traditions; and, as Moses was "learned in all the wisdom of the Egyptians," we may be sure that he, too, knew of these days of fearful inactivity and of their significance. It would have been a most difficult task to prevent the Israelites in their new home from observing the Babylonian custom with its strong appeal to superstitious fear.

Hence Moses, at the direction of Jehovah, utilized the form of the pagan observance, and infused into it the high spiritual purpose of the fourth commandment.[20] No religious or other ceremony was required in its observance at the outset; it was to be in fact solely a day of rest from all forms of labor for servants as well as masters, for beasts of burden as well as man.

Thus the seventh day, carrying with it the number of perfection, was chosen for a type of the Sabbath of the Lord; a time of fear was turned into one of rejoicing; an "unlucky" day was changed into one of assured good; the superstition of divine indifference gave way to the knowledge of Elohim's love for mankind, of Jehovah's protection. Elohim, the divine name suggesting incomparable majesty and power, was identified with Jehovah, the name suggesting self-existence, the covenant name of God. So the seventh day was declared to be "a sabbath of rest, holy to the Lord." "Wherefore the Children of Israel shall keep the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the Children of Israel for ever" (Exodus 31: 15-17).

It is seen, therefore, that the reference in the fourth commandment to the six days has no relation to time, but only to the incomparable majesty and power of God as shown in the creation, and in the release of the Children of Israel from bondage; while the seventh day typified the infinite, the eternal, rest in God's Sabbath which follows after labor performed in this world to His honor and glory.

At this point answer should be made to those who say the Bible account fixes the date of the creation at 4,000 B. C. That is a mistake. On the contrary, no dates are given at all. In fact, there are no means in the Scriptures for computing the date of the creation or any other date prior to Abraham's time, or the time of Moses, at the earliest.

"In the beginning God created the heaven and the earth," or, as Ferrar Fenton trans-

[19] Jastrow—*Hebrew and Babylonian Traditions*, chapter III, pages 134, *et seq.*

[20] Such a method was followed by the Christian Church in adapting pagan customs and anniversaries for its own celebrations.

lates it,[21] "God created that which produced the Suns, then that which produced the Earth." In these few words the whole story is epitomized, and that which follows is but an amplification, a cataloguing of the things relating to the earth "and all the host of them" which were included in the general term. In the first chapter of Genesis the word "create" is used only three times, twice with the meaning, "to bring into being from nothing;" and once with the meaning, "to invest elements with new character, or nature." The two instances first mentioned are in connection with, (1) the production of the heaven and the earth, (2) the appearance of mankind on earth. The other instance mentioned is in connection with the production of the sea monsters.

It is seen, therefore, that from the very beginning a clear distinction was made between man and all other objects and creatures created; each was a separate and unconnected creation. Thus, while showing the terrestrial and planetary creations, God was pictured utilizing the agencies He had set up in the beginning to bring forth the related things. For instance:

"God said: Let there be light."

"Let there be a firmament in the midst of the waters ('an expanse between the waters') (Fenton's translation), and let it divide the waters from the waters".

"Let the waters under the heavens be gathered together unto one place, and let the dry land appear".

"Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth".

"Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years".

"Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth".

"Let the earth bring forth the living creature after his kind, cattle, and creeping things, and the beast of the earth after his kind."

But regarding mankind, no existing agencies were used, for God said:

"Let *Us* make man in our image, after our likeness".

Or as Ferrar Fenton translates it:

"Let *Us* make men under our shadow, as our representatives".

It may be objected that, while the prologues quoted relative to the terrestrial and planetary creations indicate the use of existing agencies, the actual creative events were performed by God direct. However, a moment's consideration of the words used in recording the performances proves the assertion, as may be seen in the following recapitulation:

In all but two instances (*i. e.*, those of the firmament and the waters bringing forth the moving creatures), the prologues end with the simple statement, "and it was so," or words to that effect.

In the case of the waters bringing forth the moving creatures, it is recorded that "God created (*i. e.*, invested existing marine animals in the new character of) sea monsters".[22] A careful reading of the texts indicates that this does not relate to the original creation of marine life, but rather that these creatures were seen in the vision for the first time. Fenton brings this out clearly by translating, "God accordingly produced (*i. e.*, brought forth) the monsters of the deep, and the waters swarmed with every species of reptiles."

In three instances, including the remaining exception above, the record contains the statement: "God made." These are as follows:

1. "God made (*i.e.*, caused to have special qualities for the benefit of the earth) two great lights." These lights were created "in the beginning," and this reference obviously is to new qualities which could not have been used before due to the vapor surrounding the earth.

2. "God made the firmament, *i.e.*, caused it to be.

3. "God made (*i.e.*, supplied from existing matter) the beasts of the earth after their kind, and cattle after their kind, and everything that creepeth upon the earth after his kind." It may be noted that the word "create" was not used in connection with the appearance of the beasts of the earth.

The creative event of mankind, however, is recorded: "So God created man in His own image, in the image of God created He him; male and female created He them."

With the sole exception of mankind, no purpose is specified for the creation of anything. In the case of man the avowed purpose for both male and female was to appoint them to have dominion, or sovereign authority, over the fish, fowls, cattle, reptiles, and the whole earth, to subdue them, to compel their submission (Genesis 1:28). Thus was man created, not only apart from all other beings and things, but with a two-fold nature, one physical the other spiritual, superior to them all, under the direct protection of his Maker, to do His bidding on this earth and to be His inseparable companion.

[21] Ferrar Fenton's *Complete Bible in Modern English.*

[22] For instance: the amphibious monsters may have received their land characteristics in this creative event. Certainly God did not call upon the waters to bring forth living creatures, and then create others which were also thrust into the sea.

The creation was finished; each thing was complete; each law established; the universe was started on its great journey through time; and the vision showed God explaining to His representatives on earth:

"Behold, I give you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life I have given every green herb for meat" (Gen. 1:29-30).

Then, as God reviewed all the work, He had "created and made," and declared it to be "very good," the vision passed to a view of God's Sabbath, and came to an end.

Thus the story of the creation ends. It is probably the oldest in the world, brought down to us through the ages in its pure and original form, and not culled by Moses from the corrupt and idolatrous stories extant in his time. Its purpose involved no question of time; it was not intended for a textbook on physical science; and all details irrelevant and non-essential were left out. Its purpose was to reveal God in His relationship to the Universe, and the human race in both material and spiritual sense. It also was intended to show man to be a being apart from all the other of God's creations, with specific work to do here on earth. And until he succeeds in taming the world, compelling all of the natural laws, general and special, to do his bidding as God's representative, mankind will be subject in the material body to the damaging effects of nature.

Oneness of Christ and the Believer

By William H. Bates, D.D., Greeley, Colorado

THERE is a curious optical phenomenon which many of us doubtless have witnessed. It sometimes happens that when even a small object is intently beheld, it begins to expand, and, if the eye be not withdrawn, enlarges till it covers the whole field of vision. So it is with some passages of Scripture. At first they seem of little import; yet when they are brought under the mind's intent beholding, a surprising breadth of meaning opens: they expand till they not only cover, but far exceed, the mind's power of comprehension. Of this class is the text. Six little monosyllables seem in themselves insignificant enough. But the field opened to view by the six little words "As He is, so are we," is wider than human thought can compass. They give us glimpses of an infinite truth. Though we have but glimpses, it is gratifying to know that so far as we see, we see clearly and truly.

"As He is, so are we"—Christ and the believer. Even arms of a balance; equal weights of a scale; the two members of a true equation; for, as Christ is the believer. Such, according to divine testimony, is our actual standing in the sight of God. Can it be true? Is not such an announcement to the weary, sin-sick heart too good to be believed? This is the declaration of infallible Holy Writ. "As He is, so are we." This is the divine standard, and oh, how far below it is the human! Our Father is better to us than we are to ourselves. Happy is it that our feeble faith is not the measure of the grace of God.

Man's fearful estrangement from God through sin, to our sorrow, and I trust also to our joy, many of us know. Christ came to heal the division between the divine and human. "The chastisement of our peace was laid upon him." Through his "soul-offering for sin" we are at peace with God. And more: we are brought into a oneness with the God-man. The believer is as Christ is, as respects his *Righteousness,* his *Nature,* and his *Exaltation.*

1. *His Righteousness*—Christ, the Son of God, by taking upon himself a human nature, became the Son of Man. He was brought under human conditions. "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law" (Gal. 4:4). The same law that was given to men was given to Him. The same law that in its exceeding breadth was laid upon every part of man's being, was laid upon Him. The same penalty that hangs so threateningly over the human race, hung over Him also. But among all the races of men, He stands out signal, preeminent, as the only one that has rendered it, both in its heaviest and lightest exaction, a perfect obedience. It had no demand against Him that He did not fulfill to its utmost possible requirement. When we consider the holiness of that law which emanated from the All-wise Jehovah and the completely harmonious, sinless relations with it

which Jesus Christ in every particular sustained, we are compelled to acknowledge that in Him centered virtues unparalleled, graces glorious and crowning, that in Him culminated all those perfections that are known to men or are recognized in the written or unwritten law of God. He is indeed righteous, blessed, beloved of the Father.

Now, looking at ourselves, we find the opposite of this to be true. The law, holy, just and good, lies before us broken, trampled in the dust. Its injunctions to do, we have not obeyed. Its injunctions not to do, we have disregarded. Not a single demand have we fully met. Before the august tribunal of divine justice we stand guilty, accursed, covered with the shame of disobedience, doomed to death. Corrupt, we are the aggregation of all those principles of evil which constitute unrighteousness. Unrighteousness, the penalty of the law, the red sword of justice, hangs brandishing, insatiate over us. How can it be true, then, that "As He is, so are we"?

In Christ's career there was more than His mere obedience. Perfect conformity to the law was due from Him on his own account as a man. But His obedience, His teachings, His wonderful works, are all subordinate. The culminating point is His death; and His death was a satisfaction for sin, not His own sin but the world's sin. Since the reward of sin is death, and since without the shedding of blood there is no remission, He, by His death, by His own blood, "obtained eternal redemption for us." There was "laid upon him the iniquities of us all." He "suffered, the just for the unjust," "redeeming us from the curse of the law, being made a curse for us." He came into our stead, receiving in His own person the dishonor and infliction which we had incurred. He, guiltless, was condemned, that we, guilty, might go free. He, blessed, bore the curse, that we, accursed, might bear the blessing. He, glorious, was covered with glory. He, the righteous, was brought to death, that we, unrighteous, dead, might live and be made the righteousness of God in Him.

Glorious transpositions! Though He came into our stead, He suffered no taint: He stands pure, spotless, the brightness of His glory undimmed. No unrighteousness was found in Him. Because of His substitution, we, by faith in Him, come into His stead, or, rather, we are brought with Him into His original place, we attain unto His position. His position before the law of God is our position. His relation to it in God's sight is our relation. As God regards Him, so God regards us. We are one with Him. "As He is, so are we."

This is our true standing. Why not, then, as God regards us, *so* regard ourselves? Why not, then, lay aside all doubts and fears and rest in our Saviour's *finished* word? Do your sins rise up threateningly before you? Remember that Christ died; he that believeth is justified from all things. Do men misunderstand you and condemn? Who shall lay anything to the charge of God's elect? It is God that justifieth. If He regards us as just, what care we for all things else! Does the shadow of guilt fall darkly across your soul? Remember "there is now no condemnation to them which are in Christ Jesus."

Among the obituary notices in a religious paper, was one of an aged and venerable officer in the Christian Church. Converted in his nineteenth year, he died at the age of 99. So, for more than 80 years he had been a professing Christian. His last words before his voice was hushed in death were these lines: "I beg and play, both night and day, That Christ will wash my sins away."—There was one also of a man who died in the prime of life, of consumption. He too, was a disciple of Jesus. He died laying hold of "Christ who of God was made unto him wisdom and righteousness and sanctification and redemption." His dying effort was to repeat a hymn which had afforded him daily comfort. After repeating the two words—"No condemnation," his chilled lips ceased to move. And this was the stanza:

> "No condemnation—O my soul:
> 'Tis God that speaks the word;
> Perfect in comeliness art thou,
> In Christ thy glorious Lord."

Why should there be such a contrast between the two. Every Christian experience may rise to the plane where the heart can triumphantly say, "No condemnation in Christ my glorious Lord." You may this moment say so, and this may be the constant language of your life. Believer in Christ, God pronounces you justified, righteous in His sight; for Christ's righteousness is your righteousness. All that that fact imports we can only in a minute degree realize. Our loftiest and boldest conception can grasp but little of the blessed reality. Beyond the farthest reach of our thought there is an infinite expanse of the glorious truth, "As He is, so are we."

2. *His Nature*—We have seen that the believer, making Christ's righteousness his own, by faith is as Christ is, as respects his relation to God's law. The legal status of both is the

same. And this is a great and unspeakable blessing. But the text means more than mere harmony between the divine and human, than mere reconciliation. It means more than communion. We are as Christ is *in nature.* We are one with Him.

Man was at creation the Son of God. In his higher spiritual life he was kindred to his Maker, spiritually of the same nature with him. But through sin he lost this life: the common, kindred element became extinct. Man died; and God mourned the loss of His expected holy sons and daughters. But infinite mercy provided a way of restoration. By the operation of the Holy Ghost, man is born again; he is created anew in Christ Jesus; made partaker of the divine nature: Christ, the true life of the world, is imparted to his soul.

The strange fact of Christ's oneness with believers is set forth in the Bible in clear, often in striking, vivid colors. When Christ says that He is the vine and we are the branches, He means there is something more than a mere formal union between Him and us. It is a life-union; for He says, "Abide in me, and I *in you.*" In that affecting prayer near the close of His life, He implores "that they (believers) all may be one, as thou Father are in Me and I in Thee.

To suppose that He was merely illustrating the relations of believers one to another is hardly admissible. That the oneness is real, is evident, for He adds, "That they may be one even as we are one: *I in them,* and Thou in Me that they may be made perfect in one." Whether the expression "I in them" means what it plainly says, is conclusively decided by the manifested result: "That the world may know that Thou hast sent Me, and hast loved them *as* Thou hast loved Me." Christ in them, and nothing less can explain or justify it, that the very love wherewith the Father loves the Son, embraces them.

How is it that the believer is one in nature with Christ, who is holy and undefiled, when we see so many painful evidences of corruption and sinfulness? To adapt the language of another (Waymarks, Vol V., p. 308), "Although in possession of a new nature, which is his very being as a Christian, he is yet the same person as before coming into possession of the new nature. In *essential being* the Christian is new; but *distinctly as a person* he has undergone no change whatever. As the Apostle said, 'Ye were sometimes darkness, but now are ye light in the Lord';" the same person who was once darkness being light; but the difference being that, whereas it was the darkness which then carried the personality, now it is the light; in other words, the old man has given place to the new, while yet the personality has continued on uninterruptedly.

Such appears to be the plain statement of which carried his personality was put to death it is the light; in other words, the old man in the suffering of Christ, for, as it is expressly said, "Our old man was crucified with Christ." That, in the courts of God, is no longer recognized, save as a criminal that once existed, but is now no more: insomuch that God says of the Christian positively, "You are not in the flesh." The Christian's old man was executed in the sufferings of Christ, and *judicially* it has disappeared: and because it has judicially disappeared, it will have *actually* disappeared, and as a matter of fact exist no more when the Christian shall have departed hence. To God's eye, the Christian's old man is as though it had already ceased to exist, since with Him the future is as the present, and all his purposes are the same as accomplishments.

This, then, is God's truth as concerning our *standing* in Christ, although as concerning the *service* which we are to render in this life the continued existence of the old man is a troublesome fact. The trouble arises from the corruption of a nation now dead; but the new man, which is Christ formed within, carrying the personality, makes us *Sons of God.* This is our joy, and to God will we render the praise. Though the manifestation of our Christ-life is imperfect in our present limitations, yet as to the Christ-nature of it we are assured. The truth is plain. Not only in regal relation, but in nature we are one with Him. "As He is, so are we."

3. *His Exaltation*—Christ, in his earth-life, was subject to the worst of human conditions. He was tempted of the devil, despised by the rich, hated by the noble, buffeted by the ignorant, spit upon by the vile, was brought under the captive power of death amid shameful tortures and agony, and laid in the grave a mangled victim of human malice. Such was his humiliation. But through the power of God he broke the captive bonds, rose again from the dead, led captivity captive, spoiled principalities and powers, openly triumphing over them. Having confirmed the faith of His disciples, He ascended to the place of Glory which He had with the Father before the world was, exalted high above all.

My brethren, "if in this life only we have hope in Christ, we are of all men most miserable." But our hopes reach beyond this life:

they lay hold on and comprehend eternity. Our Saviour says (John 14:2, 3), "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Of the beautuy and splendor of that place our noblest powers, in times of loftiest imaginings, can form only a feeble conception. Though originally spoken of the doctrines of salvation, yet it is nevertheless true as applied to the heavenly world beyond that. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him" (I Cor. 2:9). When we contemplate them, "imagination's utmost stretch, in wonder dies away."

Yet, of this we may be sure: whatever blessedness the future contains, it shall certainly be ours. "All that the Father giveth me shall come to me, and this is the Father's will which hath sent me, that of all which He hath given me, I should lose nothing, but should raise it up again at the last day." "They shall never perish, neither shall any man pluck them out of my hand. My Father which gave them Me is greater than all, and no man is able to pluck them out of my Father's hand." And, "when Christ, who is our life, shall appear, then shall we also appear with him in glory." "The glory, which thou (Father) gavest me, I have given them." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne" (Rev. 3:21). We shall indeed be with Him in His exaltation. Heirs, jointheirs, we, exalted, shall reign with Him forever. In his exaltation, "As He is so are we."

From this view of the subject, we see how close, how intimate, our relation with Christ is. Oh! that we all might realize the blessedness of the great truth of our oneness with Him. The truth is plain before us. Oh, do not dishonor God by low conceptions of the plenitude of His grace, or by distrust of His testimony respecting the full and free provisions of the Gospel. What is true in point of fact, make true in your conscious experience.

From this subject we may deduce a simple and all comprehensive law of life. Anything more is impossible; anything less is sin.

Our standing in Him is the standard by which we should walk. Christ for us, Christ with us, Christ in us. Where He would not go, there never let your feet dare to tread. What He would not do, from that let our hands and hearts be forever withheld. So, let us walk, not because we are professors of religion, not because we are members of the church, but because we are *Christians,* because Christ is in us. "As ye have therefore received Christ Jesus, the Lord, so walk in Him."

* * *

The Bible in Public Schools

"No, whatever we do, we must not permit the public school generation to see the Bible. We must not permit them to see or hear anything concerning the practice of prayer.

"We may still permit the President to take his oath of office on the Holy Bible.

"We may still permit the United States Senate to open every session with prayer by a chaplain paid by the Government.

"We may still permit the House of Representatives to open every session with prayer by a chaplain paid by the Government.

"We may still permit our ships at sea the services of naval chaplains who read the Bible to the sailors and marines, and pray in their hearing, and are paid by the Government.

"We may still permit the Government to appoint and pay chaplains for our army posts at home and abroad, and maintain an army chaplain's school for the preparation and training of men who read the Bible and pray for and with the United States soldier.

"The National Republican Convention may still open its daily sessions with prayer.

"The Democratic National Convention may still open its daily sessions with prayer, yea, though the Convention run for three stormy weeks.

"Our separate states may provide chaplains for the prisons and penitentiaries, whose business it is to read the Bible and pray with and for the unfortunate.

"But the ten or fifteen future Presidents who are now in our public schools—

"The future Senators, Representatives, party leaders, officials who are now by the thousands in our public schools—

"We must keep the Bible from them!

"We must keep the knowledge of prayer from them!

"We are permitted a Christian form of Government, but we are forced to maintain a pagan public school!

"Every President of the United States to date has been reared in a school that was opened by Bible reading and Prayer.

"Why not our future Presidents also?

"It is a question hammering for an answer from the conscience of the American people." —*Dearborn Independent.*

First John 1:8 and First John 3:9

By George N. LeFevre, A.M.,D.D., Strasburg, Pennsylvania

IN the March number of the BIBLE CHAMPION, Dr. Bates gave an interesting solution of the seeming discrepancy between 1 John 1:8 and 1 John 3:6 and 9 by showing that two different natures are spoken of in the Bible.

The Scriptural solution: the two natures, is well illustrated in Gal. 2:20. There Paul, speaking first as with the original sin nature, says: "I have been crucified with Christ, nevertheless I (the eternal spiritual being) live, but no longer I (the old man, or sin nature), but Christ lives in me; and the life I (the regenerated being) now live in the flesh, I live through belief of the Son of Jehovah," because God worked in him both to will and to do according to His good pleasure, as stated in Phil. 2:13. The "old man," or sin nature must be dead and buried with Christ, but the regenerated being raised with the risen Christ, is a new creature, as we are told in 2 Cor. 5:17 that "there is a new creation, the old passed away; behold, he has become new" (reading from the Greek instead of from the King James' version). The 7th chapter of Romans, which describes the natural man, sets forth more fully what is stated in 1 John 1:8 and 3:8; while the 8th chapter, which describes the regenerated man delivered "out of this body of death" (Rom. 7:24), gives much more fully the teaching of John 3:6 and 9.

Christ told Nicodemus: "Ye must be begotten from above." But "if we say that we have no sin" (1 John 1:8), and accordingly do not believe God as to our lost and hopeless condition, and therefore do not confess and repent, then there will be no regenerative work done in us by the Holy Ghost. The reason for the "must" in Christ's declaration to Nicodemus is shown in 1 John 3:9—"Every one (not whatsoever, or whosoever, or all, as here the Greek word *pas* is without the article) who has been begotten of Jehovah does no sin, because His seed remains in him; and he is not able to sin, because he has been begotten of Jehovah."That is why the regenerated person "has (now) eternal life," as stated in John 5:24. "But he who disobeys the Son (sins) shall not see life, but the wrath of God abideth on him" (John 3:36).

Adam's one sin was enough to bring to him death (*i.e.* separation from God). Christ's atonement provided a way of escape from that sinful state; but *if* the "new creature," whom we are told in John 5:24 "has passed out of the death (due to the Adamic sin), into the life" resulting from the regenerative work of the Holy Ghost,—*if* such persons were able, and should again sin, thus "crucifying afresh for themselves the Son of Jehovah" (Heb. 6:6), then there is no atonement provided for them. Those who claim to be Christians, and yet think that they can sin occasionally, but that they must not sin "habitually," or must not "practice" (*i.e.* customarily do) sin, should ponder Heb. 10:26, where we are very definitely told that "for our voluntarily missing the mark (*i.e.* sinning) after we have received the knowledge of the truth, there no more remains a sacrifice for sins, but a certain fearful expectation of judgment."

As there are persons who do not accept the "two natures" solution, Dr. Bates then gave what is called the "grammatical solution." This solution is based on a claim for the present tense which can not be substantiated. With reference to acts, the tenses are to distinguish the time of an act. The present tense shows that the act is done now, in this present opportunity of action, and not in the past, nor in some future moment of time. As a matter of fact, we live and act only in the present. The past is gone beyond recall; the future is only a possibility. The present alone is ours for action, and the present tense distinguishes that most important moment of our life, the now, the only moment in which we can do any act. Action results in a definite, complete act, but action is not the act itself in its finality.

The Greek in its exactness, speaks of the complete act, not the action. Thus only the Greek word *tupto*, referring to the act *I strike*, would be used. In English we could combine the participle with the verb be, and give as an English equivalent to the Greek—I am striking, referring to the action rather than to the act. But that would not be an exact translation. In 1 John 3:9 acts, not actions are spoken of, hence there is no intimation of such continuance as will permit our translating the Greek *amartian ou poiei*—he does no sin habitually—for the Greek does not say—he is doing no sin, but speaks of an act, as completed now, in the present portion of time

hen alone he can act. But even if we should ke the English expression, he is doing, that ly expresses a continuance, not of acts, but action towards the accomplishment of a finite act done now in the present time cessary for doing the complete act. But ere is no warrant at all for the idea that e present tense denotes a succession, or conmuance of *acts* day after day, and hence abitually. The question is not what does a rong translation teach, but what do God's ords as recorded by His inspired writers ach.

The "grammatical solution" is a vain effort apply to one thing, the spiritual being man, vo radically different statements, that were oken with reference to two radically difrent things, the natural, or fallen spiritual eing; and the regenerated, risen spiritual eing, raised up with Christ (Eph. 2:6), and nade a joint-heir with Christ (Rom. 8:17). sin is a completed act, and cannot be conhinuous. Sinfulness is indeed continuous, and labitual, but it is not an act, it is the mother f acts. In 1 John 3:6 and 9 neither sinfulness nor sins are spoken of. We are told that he regenerated person "*does* no sin" and is not able *to sin.*"

In both places acts are spoken of, not a tate. And the acts done by man are in conequence of acts done by Jehovah, by Christ, nd by the Holy Ghost to man. It is God who saves and gives life to the dead. And He who makes alive the dead, not only can, but will keep them. Can a "fountain send forth from the same opening sweet water and bitter" (Jas. 3:11)? If God had intended o teach that Every one begotten of Jehovah s not able to sin habitually, as some want his Scripture to be rendered, He could, as easily as they, have added the Greek word *ieiothotos.* Besides, He would have had the right to add it, while they are prohibited. Many passages of Scripture could be referred to that set forth the same truths presented in 1 John 3:8 and 3:9, but space will not permit.

Here is another way that the apologists for occasional sinning give for nullifying God's words in 1 John 3:9. They say it should be read: No one who has been begotten of Jehovah practices (*i.e.* customarily does) sin. Will the Scriptures stand such doctoring? In Matt. 18:9, where we have the identical Greek word, consistently, they would have us read—And I say to my servant, Practice this, and he practices (or customarily does) it.

So Matt. 18:35 should be read: And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father practice (or customarily do) unto you. Again John 4:34, according to their idea, we should read: Jesus says to them: My food is that I practice (or customarily do) the will of him who sent me. Can we imagine Christ making such a statement? He Himself, in John 8:29 says, "I *always* do the things that are pleasing to him." We could give other passages, but these will suffice to illustrate how the apologists, in order to avoid the plain teaching of God's own words as recorded by His inspired writer, try to doctor up one passage of Scripture with a remedy that is fatal to other passages containing the same word. It all results from confounding religiousness (man's way of being saved) with true Christianity—Christ's way, through regeneration by reason of Christ's atonement.

Many people, not knowing what true Christianity is, profess to be Christians, and become church members, because they think of Christianity as a religion, and interpret the Scriptures to suit their religious ideas. Hence, as they have not been "begotten from above" (John 3:7), they continue sinning; and accordingly they want to make the Scriptures harmonize with their condition by using words different from those used by God. It is begging the question, if instead of translating they substitute for the Greek the English compound form of the verb, and then base a conclusion upon it, instead of using God's own words.

The Greek word *poieo* does not mean practice. If God had used here the Greek word *epitodeuo,* then they might say—No one practices sin. But that is not in the Bible. Besides, we must keep in mind that here God uses the Greek *ou,* not *ma; "ou* is positive, definite, categorical" (*i.e.* admitting no exception), while *"ma* is doubtful, indefinite, hypothetical, *ma* is a negative with a string to it." As *ou,* not *me,* is used here, there is no string to this passage which would permit it to be read either, does no sin habitually, or does not practice sin.

As a number of grammars are referred to in support of the "grammatical solution," it may be well to hear the testimony of one who has been spoken of in a national publication, as "the greatest living authority on the Greek New Testament." He says: "The office of the grammarian is to register and interpret facts, not to manufauture or warp facts to a theory. The genius of the Greek language itself must

constantly be sought. It is easy to explain a Greek idiom by the English. This is the vice of many grammars. The Greek must be allowed to be itself, and have its own point of view."

In 1 John 3:9 God uses the present tense in both places: "he does no sin," and "he is not able to sin." But notice, that in this latter statement the infinitive is used, and so it is impossible to substitute an English compound form of the verb, and then by claiming that continuance of acts is implied, change God's words and read: he is not able to sin habitually. God does not speak of what can be done in some future moment of time, for He knows we live only moment by moment with respect to the actions of this life. Accordingly when He arranges that we can not sin in the present moment of time, He knows that His arrangement is perfect, and that those "begotten of Jehovah" have now eternal life.

On the other hand, God tells us in 1 John 2:4 that "He who says, I know Him (*i.e.* professes to be a Christian and even is a church member, and one of the "many" spoken of in Matt. 7:22), and keepeth not his commandments is a liar." So we see that the proof of our being real Christians, is not sinning.

The true or real Christian, according to the Bible, "does no sin" because God is back of the true believer, living in Him (Gal. 2:20) and working in Him both to will and to do according to His good pleasure (Phil. 2:13) and He guarantees him. God has recorded His guarantee in John 5:24: "Verily, verily I say unto you, he that heareth my word and (in spirit and in truth) believeth him who sent me, has eternal life, and cometh not into judgment, but has passed out of death into life."

Such a guarantee God could not give *if* the regenerated person was *able* to sin, because he that sins, without any limitation being made, shall surely die (*i.e.* be separated from God); and this includes "even the elect, if possible for them to be led astray (Matt. 24:24), for it is positively stated in Heb. 10:26 that "for our voluntary missing the mark (*i.e.* sinning" after we have received the knowledge of the truth, there no more remains a sacrifice for sins, but a certain fearful expectation of judgment and fiery wrath which will consume the adversaries."

Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

Chapter XV

TO the pastor's inquiry, "What can I do for you this evening?" as no one else immediately responded. Fred replied: "I have a discrepancy and a difficulty. Biblical, ethical, legal, philosophical, and may be several other things all rolled into one, on which I have been exercising my cerebral gray matter for some time, and I confess I am nonplussed."

George and Miss Rysen looked aghast at this formidable presentment, and both ejaculated, "What now?" but they were quickly answered as he recited these two texts:

Gal. 6:7, *"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."*

Ps. 86:5, *"For thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee."*

"If sowing must be followed by reaping," said he, "*i. e.* if sinning must be followed by infliction of penalty, how can penalty be remitted, *i.e.* how can sin be forgiven? The texts that affirm both appear to be diametrically discrepant, for punishment and forgiveness seem to present a contradiction in terms."

Both Miss Rysen and George had recognized the difficulty, but had not had their thought crystallized into such terse and clear expression as Fred had given it, and they became instantly alert to see what solution of the problems involved, could be given.

The pastor looked at Fred with a penetrating and quizzing gaze which seemed to say: "You haven't given us yet all that is in your mind: go on."

Thus emboldened, the young man continued with a disquisition that showed both his legal training and that he had been indeed doing some thinking.

"Law, as concerns moral beings," said he, "is a rule of conduct enforced by penalty. Law, therefore, is composed of two elements: precept and penalty. Precept tells what to do, and penalty tells the consequence of not doing. Subtract either element, law ceases to be law. Now, in every just law, which every law of

God is, both these elements are right. If I break the preceptive part of the law, it is right and just that I should suffer the prescribed penalty, and wrong and unjust that I should not."

After a moment's pause he went on: If forgiveness be the remission of penalty, the question inevitably arises: How, or on what ground, can God remit the penalty, or forgive, and not thereby do wrong? However much my feelings may revolt against it, my moral sense tells me that I ought to suffer the penalty of my sin; that it is eternally right I should suffer it, and eternally wrong that I should not. It demands that the penalty incurred must be suffered. So, whatever answer is given to meet the question of forgiveness, it certainly must include the penalty satisfied; for if the penalty be not endured, the righteous penal element of the law is violated and still another—and if possible worse—sin is committed. And so you see the fix I am in"

"Biblical, legal, ethical, philosophical"—said the pastor—"these elements, Fred, as you have said, all enter, into this question, and though you may not be aware of it, than problems you have started I know of none more difficult of solution in the whole range of theological discipline."

The minister halted, and, as he gazed with a far-away, reminiscent look in his eyes, a smile came flitting across his features and he said: "I believe I must tell you something;" and in a moment he went on: "Years ago, in a former parish, I devised what was new then, but very common now,—a Harvest Home service. My beloved young people were exceedingly helpful in preparing for it, gathering earth harvest-products, decorating the church, etc., etc. Among the things they did was to spring on the arch back of the pulpit, in large letters of white immortelles, the words—'Whatsoever a Man Soweth that shall he also Reap." I thought to preach from that text, and so had it remain. But I did not preach from it—not then. In the theological seminary the professor of homiletics—the art of sermon making—had laid down the maxim: 'Young gentlemen, never raise the devil in your pulpit unless you can lay him again.' That text raised difficulties—these very ones which Fred has voiced—that I could not 'lay,' and not until long years afterward was I able to do so."

"As a prelude and an introduction to considering them," said the pastor, "I just want to emphasize the blessed and soul-consoling Biblical doctrine of the Forgiveness of Sin, for every human being needs forgiveness"—tears were welling up in his eyes as he added —"and I fear none more than I. 'All have sinned,' 'all are gone out of the way,' 'there is none righteous, no not one' (Rom. 3:23, 12,10)."

Then followed, somewhat in the form of a Bible reading, the very explicit and full Scripture teaching concerning the believer's sins. They were seen to be—

1. *Confessed.* Ps. 32:5, "I said I will *confess* my transgressions unto the Lord, and thou forgavest the iniquity of my sin." 1 John 1:9, "If we *confess* our sins, he is faithful and just to forgive us our sins."

2. *Cleansed white.* Isa 1:18, "Though your sins be as scarlet, they shall be as *white as snow;* though they be red like crimson, they shall be as wool."

3. *Forgiven.* Eph. 4:32, "God for Christ's sake, *hath forgiven* you." 1 John 2:12, "Your sins *are forgiven* you for his name's sake."

4. *Abundantly pardoned.* Isa. 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will *abundantly pardon.*" Micah 7:18, "Who is a God like unto thee that *pardoneth* iniquity? . . . He delighteth in mercy."

5. *Covered.* Ps. 32:1, "Blessed is he whose transgression is forgiven, whose sin *is covered.*" Ps. 85:2, "Thou hast forgiven the iniquity of thy people, thou *hast covered* all their sin."

6. *Behind God's back.* Isa. 38:17, "For thou hast *cast* all my sins *behind thy back.*" (Therefore He cannot see them.)

7. *Removed.* Ps.103:12, "As far as the east is from the west, so far hath he *removed* our transgressions from us."

8. *Cast into the sea.* Micah 7:19, "Thou wilt *cast* all their sins into *the depths of the sea.*"

9. *Blotted out.* Isa. 44:22, "I have *blotted out,* as a thick cloud, thy transgressions, and as a cloud thy sins."

10. *Not to be mentioned.* Ezek. 33:16, "*None* of the sins that he hath committed shall be *mentioned* unto him."

11. *Forgotten.* Heb. 10:17, "And their sins and iniquities will I *remember no more.* Isa. 43:25, "I, even I, am he that blotteth out thy transgressions, for mine own sake, and *will not remember* thy sins."

"Such are the gracious truths of forgiveness that are the comfort, yea, the joy, of my life," said the pastor with a beaming of countenance

that had its counterpart in the look that shone forth from the faces of the young people.

He continued: "The Bible proclaims the fullest and freest forgiveness; but we must understand, in accordance with what Fred has so justly and pertinently said, that when God forgives a person it can only be on the ground that the penalty of his individual sins has been met. But how? The answer must be, through the redemptive work of the Lord Jesus Christ."

"We read," he went on, "in 1 Pet. 3:18, that Christ also hath once suffered for sin, the just for—[*huper,* instead of]—the unjust; for, as Meyer observes, 'substitution is implied.' We also read, 1 Thess. 5:10, that 'Christ died for—[*huper,* instead of]—us,' or in our stead. And these texts are only samples of much Scripture of similar import. The teaching plainly is that Christ came into the place of the sinner and suffered the penalty which was due his sins."

"Yes," said Fred, "I see all that: the fact of Christ's substitution does not resolve the difficulty; it is just at this point my trouble begins; for how, or on what ethical ground or basis of right, can an innocent person justly suffer the penalty which another and guilty person deserves? This is the crux."

"Precisely," said the pastor, "and I will now try to squarely meet the difficulty;" at which there was a quick brightening of face.

"Let us suppose," said he, "that our banker here—George Argent—and I form a business partnership. Let it farther be supposed that he has sufficient capital and that I have none. But, for our purpose, the affluent Argent takes the pelfless preacher into partnership. In the eye of the law, and for all the purposes of business, we are as *one person.*" The lawyer's head was nodding a slow, but decided affirmation. "His acts are the acts of the firm: so are mine. In our business I incur an obligation—give a check, for instance. His money, or as I may now say, *our* money pays it. I commit a business sin: the firm stands it. My iniquities may pile up to the full measure of the firms ability to cover them; but it has to cover them all the same. Yet, if I were a rightly disposed business man I would of course take great care that my business sins be as few as possible. But the principle is plain: the acts of one are the acts of the firm and the liabilities of one are the liabilities of the firm. There is nothing of business wrong or injustice in it. Our moral sense pronounces it right."

Fred, who was most intently watching this partnership thought and its unfolding, said, "What you have laid down is, legally, entirely sound. I see no getting away from it; but does it apply to a believer's relation with Christ?"

Instantly the pastor responded, "Most certainly it does. This partnership idea is precisely the New Testament idea of the relation between Christ and the believer. Take 1 Cor. 1:9, 'Ye were called in the *fellowship* of Jesus Christ! The word translated 'fellowship,' *koinonia,* means 'to have things in common,' or in partnership. It is the word used in Luke 5:10 of James, John and Simon, 'which were *partners.*' In 1 John 1:3, we read, 'And truly our fellowship'—same word again which means to have in common or in partnership—'is with Jesus Christ.' Take 1 Pet. 4:13, which says 'Ye are partakers'—*koinoneo,* partners—'of Christ's sufferings.' Over and over again this thought is presented; and indeed these partnership words—nouns and verb—are used in the New Testament, in various relations, thirty-nine times."

"Thus," he went on, "getting at the interior and real meaning of these terms, we clearly see the great and glorious fact of our partnership with the Lord Jesus Christ, or of his partnership with us, in which he assumes our liabilities and discharges them. And not only does he bear our liabilities while in the firm, but that the firm may be solid and spotless, that no break of ill-aspersion may tarnish its good name, he assumes all the liabilities we incurred before we entered into the partnership. Such becomes our oneness with him, we are told, 1 John 4:17, that 'As he is, so are we in this world.'"

"Is our moral sense satisfied," he asked, "with the rightfulness of the common, familiar and everywhere-accepted principle of business partnership? Then on exactly the same ground it should be satisfied with the rightfulness of the believer's moral and religious partnership with Jesus Christ and in which sin is forgiven."

"This presents, I do not hesitate to submit," said he, "the ground and rationale on which God can rightfully forgive sin and be just while justifying the sinner that believeth in Jesus."

"Yes-s," said Fred, reflectively and slowly, "that does it: the Biblical difficulty is removed; Christ, by his sacrificial, vicarious, substitutionary work in which penalty is executed upon him, solves the legal difficulty; his rightful partnership, in which he becomes one with

the believer, meets the ethical difficulty; and so a philosophical, and I may add rational, explanation of the whole transaction is furnished. My gray matter has become quiescent, —*i.e.* almost!"

The pastor, seeing there was still something stirring in the convolutions of his cranium, said as before, "Go on."

Said Fred, "My thinking, notwithstanding the precious, sin-forgiving passages you have quoted, has led me to question how far, or to how extensive a compass, forgiveness extends. Is there not a domain into which it does not extend? This question was raised by the case of David. To be sure his quick and deep repentance brought personal pardon for his heinous sin, but because of that transgression God said: 'Now therefore, the sword never shall depart from thy house' (2 Sam. 12:10), and his subsequent history, blameless as it was, shows that it never did depart. It troubled him as long as he lived and troubled his descendants after him."

The pastor, looking very grave, said: "Fred, your problem and the Davidic incident that gave rise to it, I wrestled with a long time; and I must confess that my ideas in regard to forgiveness have come to be somewhat different from what they were before,—at least different as to the scope or extent of the field in which forgiveness holds sway. I found no solution for the difficulty until I stumbled upon the key to it in Ps. 99:8, 'Thou answeredest them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance on their doings.' The thought of the verse in a twinkling transformed itself into the phrase—*Pardon with Punishment.* David's sin was against God's written law, and so far as it was that, he was pardoned; but it was also against fundamental social order, against the very constitution of things, against Nature; and you know we have the dictum, 'Nature knows no forgiveness.' For this there is never pardon, but always punishment. Doubtless you each have in mind sad instances where men—great and good men, too—have in a moment of weakness or stress, transgressed against social order, and while they have had forgiveness and restoration before God, they nevertheless suffered unremitting punishment in loss of influence, loss of opportunity and power for service, and in other ways, ever thereafter. How many have been forgiven their lapses as sins against God's legal enactments, but will carry the remediless physical effects of the transgression to their graves. 'Thou forgavest *them,* but tookest vengeance upon their *doings.*' Pardoned yet punished. Oh, oh, how careful we should be!"

A solemn silence seemed to fall upon the entire group. After a few moments the pastor impressively added: "David, while hymning the blessedness of forgivenesss (Ps. 32:1), nevertheless acknowledged, 'My sin is ever before me' (52:3). While God forgives, blessed be His name, the terrible, sad fact remains, *man cannot forgive himself!* Sin is the awfulest thing in God's universe."

The Four Corners of the Earth

When direct Bible statements as to the rotundity of the earth are quoted, there are some who ignore the positive teaching of Scripture, and pick out some verse in which the word "corners" is found, or the one in Isaiah 11:12, where the expression, the "four corners of the earth," is used, and they exclaim: "See, that verse implies that the earth is flat and has corners like a board or a street."

But it does not. A good commentary on that verse, or even a good concordance, such as Young's, makes it plain to one who cannot see the meaning in the mere reading of the verse. Many Hebrew words are rendered "corner" in the Bible, and in this particular verse the word is rendered from *kanaph,* meaning a remote or distant place, quarter or location. The word *kanaph* is not used when a corner such as of a street is meant, but in such cases a different word entirely (*pen*) is used in the original; and again, where an angle is meant, the worde "corner" is rendered from a still different word (*miqtsoa*).

Shakespeare used the expression, "four corners of the earth," in the very same sense that the Bible does, but nobody accuses Shakespeare of teaching the flat-earth theory. Many speakers, lecturers and writers also use the same expression, but they are not criticised for it. However, any fair-minded person, who will take the time to investigate, will find that what is herein given on that point is correct, and that where the expression is used in Scriptures, the remotest and most distant points, locations and quarters are meant. The same word is also rendered "quarters." The meaning of the word *kanaph* is "wing." It cannot be twisted by all the ingenuity of infidelity into teaching the flat-earth theory.—*Peoples' Christian Bulletin.*

Moses and the Scientists

By the Reverend Edwin Deacon, Meadows, Idaho

SUCH has been written, wise and otherwise, concerning the first chapter of Genesis. But perhaps there are a few things, things even vital to a correct understanding of the Mosaic Cosmogony that have not yet been said.

A few general observations may first be made. The Nebular Theory of world formation has been so long and so widely accepted as the true one, and is so firmly rooted in all of the scientific thinking of our day, that the writer accepts it as representing the up to date "findings" of science on that subject, and he accepts it all the more readily, since it seems to him to be just what Moses taught.

It is very common with us now to use the word "day" to represent long and indefinite periods of time, such as the day of Abraham, of Moses, of Christ, the waning day of war, the dawn of a new day of peace, etc. Evidently Moses did the same thing. Again, our indefinite days overlap. The days of the ox team, the horse and carriage, the automobile and the airship, are clearcut as to their order, but are not clearcut as to time, for they overlap. And the same seems to be true as to the great creational days of Moses.

Moses is not writing a history of God, or of eternity, or of the universe, but a history of this earth, and simply starts at the right place, "in the beginning." And after the first seven words dismisses from the story all the rest of the universe, except, insofar as it is related to the development of the earth.

The earliest mental picture which scientific research has been able to bring to us, is of unthinkable quantities of matter scattered over limitless space, that matter in motion, and controlled by law. But they have not yet told us how that matter came to be there, or who, or what, started the motion, or made the law. But Moses explains it all in a single brief sentence: *"In the beginning God created the heaven and the earth."*

In a great modern machine shop, when the manager decides that the moment has arrived for beginning operations he applies the power and a vast number of wheels, large and small, begin to revolve, each in its place. And so, without attempting to give first causes, the scientist presents to us the picture of a universe in motion, each star, planet and moon, a separate revolving mass of nebula.

We will accept the picture as a correct one, and will now concentrate our attention on one little wheel, that mass of nebula, shapeless as gas, formless as the wind, that was to become the earth. Moses describes its condition then with four words, *"Without form and void."*

The law of gravitation is already in operation, and this whole revolving mass begins to concentrate at the center, forming an ever enlarging ball or globe there. This concentration would naturally produce an indescribable heat. If we can imagine billions of meteors coming from every possible direction, and all meeting at a central point in a head-on collision, until there was enough of them to form a globe as large as this earth, it may help us to visualize the heat that would be produced.

With that concentration completed we have a globe intensely hot, surrounded by space intensely cold, and this contact of heat and cold would produce a dense cloud mass, with perpetual rain falling toward the earth, but unable to reach its superheated surface, and the battle royal between fire and water is on, with the water slowly winning, and the investing cordon is drawn tighter and tighter, until eventually that water envelops the earth as a boundless, shoreless ocean.

Now let us digress for a moment and introduce a matter that seems vital to a correct interpretation of this chapter.

Descriptions of things or events, are given from certain *viewpoints,* and the description itself reveals what the viewpoint of the writer or speaker was. As you read the description of a building, it is at once evident to you whether it is an outside or an inside write-up. If a soldier describes a battle as he saw it, you know at once from which side he viewed it. This will prove true of descriptions in general.

Now as Moses describes the building of this world what is *his* viewpoint? From what place does he mentally observe the process and prepare his description? From heaven? From some star? Does he travel about and study it from various angles? Is it an outside or an inside write-up? The point here emphasized is, that the whole description is that of one supposedly *"on the ground,"* and in the very midst of the things occurring, in other words, *from the earth.* That, be it void or solid, cold or hot, wet or dry, Moses mentally observes all this development from the

irface of the earth. Never once does he go utside and describe the earth's appearance as e now describe Mars or Jupiter. And if we ould understand his words, we, too, must entally stay with him, and behold from his iewpoint these creative works, as God reeals them and Moses records them.

With this thought in mind let us pursue our tudy of the chapter.

The enveloping layer of water has naturally ooled somewhat the more solid matter just eneath it forming a crust or shell.

That cloud mass above us is of unknown thickness, but very deep and dense, and it is pretty dark down where we are, so dark that Moses calls attention to it, for it is just at this point that he makes his next entry in the record; *"And darkness was upon the face of the deep."*

As the ages roll by God gives this world building his close attention, and Moses would have us remember it, so he inserts this; *"And the Spirit of God moved on the face of the waters."*

With the steady cooling of the earth, the cloud mass steadily becomes thinner, and finally, for the first time we may detect a dim light reaching us. It is such an important event that Moses makes another entry; *"And God said let there be light, and there was light."*

We know nothing as yet, as to where that light comes from, or what produces it, but we know that about half of the time we have that light, and half of the time we don't. That also is noticed and jotted down; *"God divided the light from the darkness, and he called the light day, and the darkness he called night."*

All of this Moses includes in the first great creational day, perhaps the longest of all of those days.

As we enter the second day, the earth is still cooling, and the clouds are growing thinner, the light is getting better, and the air at the surface is getting denser and heavier. And now another new and remarkable thing happens. The clouds rise from the surface of the sea, so another entry is made; *"And God said let there be a firmament in the midst of the waters, and God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament."*

We enter the third day. The interior of the earth is still indescribably hot and is still cracking and twisting the more solid crust and pushing up molten matter through those cracks and the water cools and solidifies it. Earthquakes and eruptions would be as common as they now are in the pit of Halemaumau, and of titanic proportions, especially in certain regions, pushing up that molten matter until it not only reaches the surface of the sea, but in places stands miles above that surface, giving us the great mountain ranges of the earth. And it is just here that Moses makes the next entry in the record; *"And God said let the dry land appear."*

Now we have the foundation on which God will build His great tablet of stratified rock, and no sooner have these mountain ranges taken their places above the sea than the storms begin to erode and disintegrate them, and to form at their bases great plains composed of disintegrated rock and volcanic ash. And as the weather is warm and wet, and the light getting fairly good, Earth is ready for the introduction of *life,* and God plants it there. And it is just here toward the close of the third day that Moses makes this entry; *"God said let the earth bring forth grass, the herb yielding seed, and the fruittree yielding fruit, after his kind."*

That sentence might have been expanded to many volumes, but in this great outline of the ages there is no place for details. This third day seems to have extended well into the Paleozoic Era. Just how far there is no means of knowing, and no need to know. The important truths couched in those few words are these, that at this point in the earth's development God introduced *life,* that its first forms were *vegetable,* and that each form reproduced *after its kind.*

The fourth day in the creational week seems somewhat like a parenthesis, for Moses turns his thought entirely away from the developing life around him. A marvelous thing is happening in the heavens, and he will turn aside to observe it as he did the burning bush.

That cloud mass though still unbroken has grown comparatively thin, but as yet there was no means of knowing what was causing the light, or the alternation of light and dark. But the time has come for revealing *that.* And now for the first time there comes a break in that cloud mass. The wind drives the clouds away for a time and there before us is the sun in all its wonderfulness. And as the night comes on we behold another scene almost as wonderful, the moon and the stars. But we will let Moses tell it. *"God said let there be lights."* Mark the plural. From

the first day there was "light" and day and night. Then it was singular, "light." Now it is plural, "Lights."

"God said let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs and for seasons, and for days and for years, and let them be for lights in the firmament of the heaven to give light upon the earth, and it was so. And God made two great lights, the greater to rule the day, and the lesser to rule the night, and he made the stars also."

Moses does not confuse his record, or get ahead of his story, or leave his point of observation on the surface of the earth. This is the first time those heavenly bodies have been visible on the earth, or the use of them made possible for the calculation of times and seasons, so he deems it the proper place in the record to introduce them. He does not attempt to tell us when those heavenly bodies were formed or how. He does not even mention the sun's heat, or its gravitational power. This is a condensed outline, not a list of details. But at this time sun, moon and stars were *"made lights"* for the earth.

The fifth day resumes again the study of the development of life upon the earth. The vegetable life already established there has prepared the way for animal life which God now introduces. But Moses in his record, like the modern scientists, deals with the order and the dominance of life and not with first specimens. He gives clearcut the order of the kingdoms; Mineral, Vegetable, Animal.

This fifth day seems to cover in a general way what the geologist calls the Paleozoic and Mesozoic Eras.

The scientist finds the predominating fauna of this period to be fishes, amphibians, reptiles and birds. And he finds the bird to be a close kin of the reptile, and the age of birds almost synchronizing with the age of reptiles. So does Moses. And here perhaps the revised version is rather more striking; *"And God said let the waters swarm with swarms of living creatures and let birds fly above the earth in the open firmament of heaven and God created the great sea monsters and every living creature that moveth wherewith the waters swarmed, after his kind, and the winged bird, after its kind, and God saw that it was good."*

The sixth day seems to practically cover the Cenozoic and Psychozoic Eras of geology. It was peculiarly the age of mammals. The reptilian dominance is past. Huge mammals now dominate. Fossils of the mastodon, elephant, horse, ox, lion, tiger, etc., abound. The turtle also and snakes come into prominence. Did Moses know about this? Let him answer for himself as he discusses the sixth day; *"And God said let the earth bring forth the living creature after his kind, cattle, creeping thing and beast of the earth, after his kind, and it was so."*

And lastly, it is only in the latest and topmost stratas that the scientists can find any evidence of the presence of man on earth, and the closing item of the creational work, according to Moses, is this; *"And God said let us make man in our image, after our likeness."*

Where did Moses get it? Ancient libraries have not revealed geologic knowledge along modern lines. Great as was the wisdom of Egypt, in the arts, it did not teach Moses the "Nebular Theory." Then where *did* he get it? We are not left to doubt or theorize; *"Holy men of God spake as they were moved by the Holy Ghost."*

In the first chapter of Genesis we have *the only accurate and authoritative outline of God's great creative work which this world has yet received.* And as we take our stand on this great Biblical Gibraltar, and watch the continuous battle of the waves, as they dash and thunder against this Rock, then break and fall and disappear, it ought to remind us and convince us that *"The Word of our God shall stand forever."*

* * *

When Tied Down

We are never free to do our best unless we are tied down. Limitations are not necessarily the things that prevent us from doing all that we might. Until we are working under conscious limitations we are great wasters of time and effort, and we are simply running about like truants who are deaf to the school bell. The poet whose verse seems to have the freest flow of music is the poet who holds himself to the challenging limitations of his art, and produces his work under that pressure. The woman whose work in her home counts for most is not the woman who is as free as a child from binding duties, but who is tied down by the very nobility of her task to specific things that she must do. And the Christian who would know the freedom of the life that is Christ's, must first learn the blessed bondage of surrender to Christ, in which he discovers the limitations that alone lead to freedom in doing God's will. Only those who are "tied down" in Christ are truly free.—*S. S. Times.*

The Curse of Compromise

By Charles A. Ingraham, M.D., Cambridge, New York

THE curse of compromise may be traced down through the centuries from remotest recorded ages, becoming more clearly visible as modern times are approached. I am speaking here of compromises made with ong, of the gaining of some advantage or vard through the forfeiture of a moral nciple, in distinction to arangements erein considerations of right are not inlved. As if to emphasize at the beginning l Israelitish history in the Holy Land the ormity of this sin, the fate of Achan is set rth vividly,—Achan who, at the sack of richo appropriated a "goodly Babylonish rment" and other valuables, and was put death with all his family and possessions. e had disobeyed and compromised with he accursed thing."

Saul, in his successful campaign against e Amalekites reserved alive Agag, the king, grace his triumphal return, and spared cks and herds of the enemy, bringing them spoil, thus constituting him forever a onument of obloquy in that he compromised rith duty. The accounts of the terrible estruction of Achan by Joshua, and of the ern rejection of Saul by Samuel, and of the ewing in pieces of King Agag by that same udge and Prophet, are dramatic and tragic portions of Scripture which serve to impress pon the world to the end of time the fearul guilt of bargaining with evil.

Another tremendous demonstration of the wful consequences of halting between two pinions, and when truth is concerned of hoosing the wrong side, was enacted upon Mount Carmel when Elijah, the Prophet, having before the people won his contention with fire from Heaven, slew the prophets of Baal, not one of them escaping. In fact, throughout the Old Testament the main line of teaching is against the sin of compromise;—over and over are the tribes of Israel enjoined to avoid any association with the pagan peoples by whom they were surrounded and their idolatrous and sinful practices.

Indeed, the instructions of Moses to Joshua concerning the conquest of the Promised Land were to utterly destroy the races inhabiting it, to make no covenant with them, but to annihilate them completely. But the extermination not having been thoroughly accomplished, the remnants remaining became ever a source of temptation and sin throughout the subsequent history of the Hebrews. The invaders, having become masters of the land, felt that there was now no physical harm to be apprehended, and rested from their war, considering not that they were permitting to remain among them a more dangerous element than mere flesh and blood, —even the infection of moral and spiritual delinquencies.

All through the New Testament runs the disposition on the part of many to compromise, in the Person of Christ ever frustrated, but in the lives of his followers a snare and a cause of stumbling. In the wilderness the devil assailed Jesus at the beginning of his ministry with a seductive proposal of this kind, and again, when the people would have crowned him king. We read of the fearful judgment meted out to Ananias and Sapphira for their dissimulation before Paul, and of John's condemnation of the church at Laodicea, which being neither cold nor hot, but lukewarm, was to be spewed out of the mouth.

Peter, outwardly the most courageous of the Apostles, miserably failed on the night of the betrayal, ignominiously denying his Lord whom he truly loved. But of all compromisers whom history has known, Pontius Pilate was the meanest and most culpable, who, in order to maintain peace with those whom he considered the more influential and powerful, deliberately gave up the Saviour of men to the cross. The detestation in which his memory is held is proof of the world's condemnation of the man who betrays truth and justice for expediency. In his company should be placed Nicodemus and Joseph of Arimathæa, members of the Jewish Council which condemned Christ, who, though they assisted at His entombment, were compromisers in the hour of his need.

It would be too long a task to enumerate the losses which the world has sustained through the operation of this insiduous human tendency as it has been practiced in all lands and centuries down to the present. In our own country it was prominent during the many years of the anti-slavery struggle. Today, in the fierce battle which is being waged among us as to the desirability of maintaining constitutional prohibition, men, as in Elijah's day, are halting between two opinions,

wabbling as to which side they will take in the great dispute,—trying, as Pontius Pilate did, to keep on good terms with the powers that be, endeavoring to find some favorable middle ground where they may maintain their security without assuming any definite position,—compromisers. Such may obtain a temporary advantage, but at the loss of self-respect and public honor. Unrelenting time will find them out.

But let us look upon the brighter side of the subject, and returning to the beginning consider down through the centuries the names of a few of those who have been uncompromisers,—those men, except for whom the world would long since have gone down to irretrievable ruin. Abraham heads the list of these heroes, a man whom nothing could discourage and who, observing the hollowness of the religion of his fathers, refused longer to compromise with his own better faith and left all to follow the one, true God, not knowing whither he went.

The name of Joseph stands for a beautiful and noble life, wherein was no compromise with iniquity, though beset with Egyptian enticements. Then Moses looms up in Isrealitish history as a mighty leader and law-giver, who hated sin with a fervent hatred, making no terms with it.

But it is in the lives and activities of the prophets that we find the greatest demonstrations of the uncompromising spirit, for in this field was their mission,—to warn, to rebuke, to exhort and to teach, fearing the face of no man. Many or most of them were unconventional preachers, inspired and equipped for their stormy careers. They are the shining lights of the Old Testament, and the guiding stars, not only for their own times, but for time and eternity.

Many are the men in the New Testament history who refused to make terms with the enemy, preferring to go down to a violent death at the hands of their opponents. Jesus Christ in this respect set the example for all time and there are multitudes ready today to follow Him either to the cross, or to a fate as terrible,—a living death. But these martyrs do not suffer in vain, for not only is their blood the seed of the Church, but it produces an ameliorating effect upon human society, whereby hatred, violence, intemperance and immorality are gradually being eliminated and the peace and security of the world established.

Paul stands out as the great exemplar of faith and an uncompromising life; he not only preached it, but he lived it and died it. In h own day he saw no very great reward of h labors and sufferings, and this is the exper ence of the most of Christian workers, wh along undeviating lines, strive to promot Christianity; like Abraham, they must ac complish their labors in faith of a future fru tion, happy in the conviction that they hav been true to their vows and have not com promised with sin.

In political and civil history there are man instances of men who have stood for the righ under fearful inducements and temptations and their names are bright in the galaxy o renown. There are not a few in our own history, George Washington being the bright est luminary, who gave his great service gratuitously throughout the Revolution and spurned the offer of a crown. Many boldly condemned human slavery in the United States when to do so brought reproach upon them and even personal danger.

Thus in future decades will it be with those who have stood for the abolition of the liquor traffic,—men who have been despised and insulted for their attitude will receive abundant rewards of praise. For there is that in the human heart that liberally responds to demonstrations of courage and the declaration of what is right at the expense of unpopularity and ostracism. So long as the world shall stand there shall not be wanting those who scorn to be trimmers and straddlers.

It is reassuring to hark back to that ancient day when Mardonius, the Persian, atempting to bribe Aristides the Just to withdraw the Athenians from the support of the Greek Confederacy, met with an indignant refusal, while a citizen who had favored in their public Assembly a proposition to hear the degrading terms of the enemy, was immediately stoned to death. And these Greeks were pagans!

Well did Jesus say, "If a house be divided against itself, that house cannot stand." Eventually victory will come to the side of truth, honor and justice, though it be greatly in the minority. How small and weak among us were, in the memory of men yet living, the Abolition Party, the National Woman Suffrage Association and the Prohibition Party. Does anyone believe that these wonderful achievements were gained through the unaided efforts of mere human beings? It would seem more unreasonable to say that there was no divine ordering in these accomplishments, than to assert that comparatively small numbers of fallible mortals have wrought these mighty revolutions.

The secret of these victories lay in Christian aggressiveness, fortified by divine coöperation; it may always be depended upon that five shall chase an hundred and that an hundred shall put ten thousand to flight; but it is necessary that there shall be faith, a determination to go forward, and no compromise. I never entertained any doubt as to the outcome of the struggle for Prohibition after the issue had been clearly understood and the strife had begun; the critical years were when the liquor people were being compromised with by politicians and when the country was gladly accepting taxes from the rum trade.

The Christian Church still stands as the dependable bulwark of our hope,—the Church, with which nearly all are connected, or at least in some degree affiliated, and here are proclaimed the uncompromising truth of God and the duties of Christian citizenship. It was the Church, directly or indirectly, that abolished slavery in the United States, that secured Woman Suffrage throughout our borders, and wrote Prohibition in the Constitution. Let the Church of our country refuse to compromise with "philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ," let it be fearless and aggressive and a glorious future awaits us.

The Importance of Proper Belief

By James R. Furbay, D.D., Cadiz, Ohio

AN epitome of much of modern opinion concerning religious dogma and essential belief may be found in the frequently-heard expression, "It matters not what a person believes, so long as he is sincere in his belief." The fact that this expresses the opinion of many is not, however, a proof that the proposition is valid. If it will stand before the scrutinizing eye of Revelation, and endure unflinchingly the work of the dissecting knife of logic, there might then be some hope of its being vindicated.

This modern antipathy toward anything that sounds like "creed" or "dogma" is nothing new. This position is very similar to that of the early Grecian Sophists, or Skeptics, who taught that it was impossible to find any fixed standards of truth; for, looking at the diversity of individual opinions and of individual feelings, they declared that knowledge of truth as something objective, or as the same for all, is an illusion; only individual opinions exist. From this we may readily perceive that this "modern" thought is by no means new.

According to the teachings of the Bible, proper belief is a fundamental necessity. Jesus Christ, whose teaching for the Christian is final, teaches us that what we believe and how we believe is extremely important. His assertions concerning sin, life, death, salvation, and eternity come with the dogmatism of certainty. His asseverations were not frothings of a highly-imaginative fanatic, but were the calm statements of One who knew whereof He spake. He was truly a Voice from Eternity. Yea, and He was more than that; He was a Person from Eternity.

Jesus declared categorically, "He that believeth on the Son hath life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him" (Jno. 3: 36). Our heart attitude toward the Son and our treatment of Him are thus declared to be the real vital issue. Faith in, and reliance upon, Him is the fundamental necessity. But if Christ was not one with the Father in deity and thus capable of being our Saviour, such a statement would be meaningless and really absurd.

Is it the Jesus of Modernism in whom we are to put such saving faith? Such an all-human, frail, fallible, deceived and deluded personage as the reduced Jesus of Modernism would be a very poor object of faith. No matter how pious or exemplary a man He might have been, to worship Him would be an apotheosis, and Christianity would only be civilized fetichism.

But Christianity has only one Christ, and that is the Christ of the Bible. This Christ is the looked-for Shiloh; the Messiah of the Psalms and Prophets, the Son of Man and the Son of God of the Gospels, the Lord of Glory and the Savior of the world, of the early church; and the "King of Kings and Lord of Lords," of apocalyptic hope. The Christ of Christianity was interpreted by the theologians of the early church, and their credal formulas as so true to the Christ of the Bible that they merit our consideration, and should not be discarded merely because they

are old. In their orthodoxy the supernatural-human Christ was "consubstantial" in nature with the Father and the Holy Suirit; that is, one in essential being, but different in office and order, and distinct in personality.

The Son was eternal with the Father. In the words of the Fathers, He was "eternally begotten." To use the common analogy of human relationships, the son derives his life and human nature from his Father, and is rightfully called man. In like manner Christ is rightfully given the appellation of God. Having in Him the fulness of the life of the Father, He could create worlds by the word of His power. Truly it is written, "In Him was life." Rightfully He could say, "I am the Life." The Christ of Evangelical Christianity is the God-Man, who can sleep in a boat during a storm, but can also control the raging elements by His word; who can weep at the grave of the dead, but can also call the dead back to life; who can lay down His life, and also take it up again.

What benefit are the four gospels to us if we do not accept them at their face value? To plead a late date for these writings is to be blind to the overwhelming counter-evidence. The gospels have the essential marks of genuineness. They were written to set forth the true Christ. St. John states explicitly the purpose of his gospel: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name." (Jno. 20:30, 31). They were written that we might have a proper belief concerning Him, and salvation by thus believing.

Jesus teaches clearly that there are fatal consequences connected with wrong belief in respect to Him and His work. "He that believeth not the Son shall not see life." The Source of life being rejected, the possession of life is forfeited. He who will not believe in nor obey God, the Son, can have no assurance of eternally dwelling with God, the Father. According to Jesus, men's attitude toward Him is the basis of their condemnation or their justification. "He that believeth on Him is not condemned; but he that believeth not is condemned (or has sentence passed on him) already, because he hath not believed in the name of the only begotten Son of God." One thus remains under the ban of separation from God.

Unregenerate man is under the curse of the broken law. "For as many as are of works of the law are under the curse: for is written, Cursed is every one that c tinueth not in all things which are writt in the book of the law to do them Man's spiritual deficiency disqualified h perfectly to obey the law, thus placing h under the law's curse. "All have sinned The law is given to condemn man and sh him his spiritual need. But Christ perfec kept the law, fulfilled all righteousness, a atoned for our sin, that through Him might be justified and sanctified. He w rejects Christ thus turns his back upon h only salvation, justly receiving the penalty a tached to the broken law. It is a serio thing. "I will therefore put you in remem brance, though ye once knew this, how th the Lord, having saved the people out of t land of Egypt, afterward destroyed them th believed not." (Jude 5).

There can be no doubt that many unb lievers are sincere in their unbelief, whi others certainly are insincere. Some one h made this poignant remark concerning unb lief and sincerity: "An honest doubter as good as any other honest man, if he has a honest reason for his doubts. Thomas w an honest doubter, and demonstrated his hon esty by placing himself in the way of receiv ing the same evidence his brother apostles ha received. He was at the next meeting of th apostolic band, and Jesus met his hones doubts with some honest evidence."

But are the Modernists as honest in thei doubts of some things? Note this statemen of Mr. Bryan:

"Modernists deny the bodily resurrection o the Saviour. They cannot contend that ther is lack of confirmation of the account of th resurrection. In denying the Virgin Birth they are always careful to refer to the fac that it is mentioned only by Matthew an Luke, as if they would have believed it ha Mark and John confirmed it. This is mer subterfuge; they reject the account of th resurrection, although it is recited with de tails in all four of the gospels and is referre to in nearly every book in the New Testa ment."

Reason itself declares that proper belief important. In the affairs of every-day lif right belief produces right action, and wron belief, blunders. A man with throbbing ten ples stumbles through the dark to the med cine cabinet. He fumbles over the bottle finds one that feels familiar in shape and siz and takes from it a strong dose. He feels ce

n that he has gotten the right bottle. But pain, instead of relenting, returns, accomied by burning fever and convulsions. hat has he done? He has sincerely poisoned nself!

In the legendary story of the Cretan Daedlus and Icarus, there is no doubt but that ey had great faith in their wings of wax d feathers. But their sincerity was not eir insurance. Icarus mounted too high, l into the sea, and was drowned. The same uth is illustrated in the case of the Roman tor who attempted to play the role of arus, while entertaining Nero. His maine failed to work, and he was dashed to e ground at Nero's feet.

Unbelief is usually dogmatic to a high pitch. ut that is no proof of the correctness of its sition. As has been repeatedly pointed out, eat scholars both among philosophers and ientists, though sincere and certain, have ten been in the wrong. Dr. Wright was rrect when he said: "The history of science little less than one of discarded theories." he wheat of truth that has been gleaned is nall in proportion to the mass of chaff and raw of erroneous theories.

The uncertainty of agnosticism is not at l satisfying. This restless feeling is well pressed by Emerson in the following statements:

"The main interest which any aspects of the times can have for us is the great spirit which gazes through them, the light which they can shed on the wonderful questions, What are we? and whither do we tend? We do not wish to be deceived. Here we drift, like white sails across the wide ocean, now bright on the wave, now darkling in the trough of the sea; but from what port did we sail? Who knows? Or to what port are we bound? Who knows? There is no one to tell us but such poor weather-tossed mariners as ourselves, whom we speak to as we pass, or who have hoisted some signal, or floated to us some letter in a bottle from afar. But what know they more than we? They also found themselves on this wondrous sea. No; from the older sailors, nothing. Over all their speaking - trumpets the gray sea and the loud winds answer, Not in us; not in Time."

When we launch out from the shore of solid footing, we are sailing on the sea of uncertainties, tossed by the waves of doubts and covered with the fogs of agnosticism. But there is, thank God, a safe haven; there is also a dependable chart and compass; and there is an experienced Pilot who knows the sea, and who gives His aid to those who will receive Him on board. Our safety lies in heeding the voice of the Son of God, Who said, "The words that I speak unto you, they are spirit, and they are life."

What Makes Evolution Unbelievable

By Arthur I. Brown, M.D.,C.M.,F.R.C.S.C., Vancouver, B. C.

EVERY thorough-going evolutionist seems to have developed a surprising degree of credulity. This statement will be challenged and denied, but a survey of the arguments presented in proof of the theory makes ny other conclusion impossible.

The evidence uncovered in the various iciences has been misconstrued in the effort o build up a plausible case. Simple and apparently obvious explanations of nature's orations are rejected in favor of far-fetched nd remote suppositions. Plain facts which nake their arguments absurd are ignored. Opposition is treated as if it did not exist. Claiming to be guided solely by reason and ogic, they enunciate propositions which violate every logical rule.

Starting from a single cell, which must have had the power and wisdom of a god, and which came from no one knows where, they evolve all that exists—tree, plant, insect, bird, beast and man; always vigorously denying to this first cell external aid from any source whatever.

We hear much about "uniformity in nature." According to this so-called "law," "as it was in the beginning, so it is now, and ever shall be." Yet nothing today in the universe of organic nature seems to be proceeding according to this law of evolution. If uniformity is not a travesty of nature and the most fickle and uncertain quantity in a world of mystery, why—and we desire an answer to this question—why is not one single object in all nature being produced in this way today? We are commanded by those who deny miracle to accept, as proven truth, a biological miracle as preposterous as it is impossible. We are told that an infinitesimal speck of

protoplasmic sea-slime, many times smaller than a grain of mustard seed, contained within its simple, homogeneous, immature structure all the infinite patterns of organic nature, all the beginnings of the millions of species of plant and animal life we see about us; and that, in an embryonic state of immaturity, it propagated itself, exhibiting immeasurably prolific powers of reproduction—all this occurring before sex or reproductive organs had been evolved!

The fully-formed egg is an immature stage of development, and so eggs never hatch eggs, nor do seeds ever directly produce seeds. Both eggs and seeds must first develop into the perfect organism, before they are capable of bringing forth eggs and seeds, this process being constant and unchangeable.

Yet, in this miraculous biological process we are asked to believe that evolution reversed itself and remained stationary in the middle of its work. An imperfectly developed embryo produced other embryos slightly more advanced than their predecessors, until finally, after untold millenniums, and after countless miracles of this kind, a full-grown individual was the result.

Nor has this ever been known to occur since, and is not going on today. Yet the "law of uniformity" is said to govern the realms of organic and inorganic nature! And the individual who holds the reasonable and sublime theory of creation is labelled "ignorant" and "obscurantist," because he refuses a submission to such a shattering of logic. It is certain that something happened at creation which has not been duplicated since.

Guy Fitch Phelps writes in his recent book, "Absurdities of Evolution":

"The man of faith has at least an adequate cause for this effect (the production of plant and animal forms), while the materialist has a cell, a single cell, in the midst of chaos with which to account for all nature."

The late Professor Agassiz, perhaps the greatest paleontologist America has known, said:

"There is not a fact known to science tending to show that any being, in the natural process of reproduction and multiplication, has ever diverged from the course natural to its kind, or that a single kind has ever been transmuted into any other."

Sidney Dark, in a recent issue of *Pearson's Magazine,* puts the matter clearly:

"It is when the scientists seek to apply their discoveries to the vital facts and problems of human life that they irritate or bore me. The scientific men of one generation spend their tim in demolishing the theories laboriously develope by the generation that preceded them. That in deed is a truism; and so far as I am personall concerned, it is sufficient to make me regard great part of what is called science as little mor than an ingenious game, played by ladies an gentlemen, generally with puffed-up intellects, an with a complete scorn for their fellows. At th same time it is a fact of the greatest importanc that the most recent discoveries of the scientist have utterly destroyed Victorian materialism.

"A number of curious people who call them selves Modernists, who yearn to run with th hare of faith and hunt with the hounds of science who desire to attend meetings of the British As sociation, and also to inherit eternal life, sug gest that it is possible to accept Christianity with out accepting the *facts* of the Christian religion. . .

"The men and women who find in the old faith not only a solution of the problems of life but th strength to face its difficulties, and also th promise that there will be finally a splendid com pensation for its disappointments, cannot be brush ed aside as the victims of superstition in a da when famous 'scientists' converse with ghosts, b the eccentric method of table-gyration, and mid dle-aged novelists photograph fairies in the woods

"I cling therefore to the faith, because I am sane, hard-headed person, not to be bamboozle by test tubes, and not willing to accept guesses a facts, because the guesses come from professor of European reputation."

Van Loon's book on science, widely used as a reference text-book in schools today, contains so many absurdities that it deserves to rank with "Grimm's Fairy Tales" or "Alice in Wonderland" rather than to be accepted as a scientific statement of nature's operations. Here is Van Loon's description of the origin of the earth, and its first life-forms:

"In the beginning the planet upon which we live was, as far as we know, a large ball of flaming matter. After millions of years the surface burned itself out and was covered with a thin layer of rocks. Upon these lifeless rocks the rain descended in endless torrents. Finally the sun broke through the clouds. Then one day the wonder happened. What had been dead gave birth to life. The first living cell floated upon the waters of the sea. For millions of years it drifted aimlessly with currents. During all this time it was developing certain habits that it might survive more easily upon the inhospitable earth. Some of these cells were happiest in the dark depths of the lakes and the pools. Others preferred to move about, and they grew strange pointed legs. Still others depended upon swimming in search of food, and gradually they populated the ocean. Some of the fishes left the sea and learned how to breathe.

"Some of the reptilian family began to live in the tops of trees. They didn't need their legs for the purpose of walking about, but to move quickly from one branch to another, and they changed a part of their skin into a sort of a parachute which stretched between the sides of their bodies and the small toes of their feet.

"Gradually, they covered the skin parachute

with feathers and made their tails into a steering gear, and went from tree to tree and developed into true birds. The descendents of the reptiles became mammals by evoluting milk in a mother's breast and dispensing with scales of fish and feathers of birds, covered their bodies with hair.

"Now we come to the parting of the ways, when man suddenly leaves the endless processes and begins to use his reason to shape the destiny of his race.

"One mammal in particular seems to surpass all others in its ability to find food and shelter. It had learned to use its four feet for the purpose of holding its prey, and by dint of practice had developed a handlike claw. This creature, half ape and half monkey, is supposed to have become the most successful hunter, and to make a living in any clime. This creature, though you may hardly believe it, was your first man-like ancestor."

Mull it over, gentle reader. Does not that surpass any Arabian Nights tale? So do the scientists forsake science and dethrone reason, while claiming to be the official custodians of both. Professor Hahn writes, in his book. "Organ and Function":

"The evolutionary hypothesis is a maze of equivocal propositions. Evolution rationalizes the world upon the presumption of irrationality. Surmise takes the place of research and figures of speech are more potent than reason.

"The assumption of one family tree for all forms of life, one grand organic sequence of all species, an assumption unproven and inaccessible to research, an assumption maintained in the presence of many contradictory evidences, with equivocal propositions, is a faith, if not a superstition, by all the marks of dogmatism, promotion and partiality. It is not established, and it cannot be recommended to reason, while its advocates are indifferent to what, according to their hypothesis, is the relation of cause and effect, of organ and function."

Why I Believe in the Bible

By A. C. Dixon, D.D., Baltimore, Maryland

1 PETER 3:15; PSALMS 119:105

CHRISTIANITY is a book of religion. Some one has said that "Christianity is Christ," and he might have said just as truly, "Christianity is the Bible." There are some good people in these days who seem to think they can hold to Christ and give up the Bible; they can still believe even in the Cross, and surrender the infallible authority of the Bible.

But if you study the history of that movement, and the biography of men that have adopted it, you will find that they virtually give up Christ before they have done. When they surrender the plenary verbal inspiration of the Bible—the Bible as a revelation from God—they soon give up the Christ as unique in His Deity. Ask them, "Is He Divine?" and they reply, "Of course, but I am Divine, and everybody else is Divine," and Christ is thus brought down to the level of other people.

I have noticed that faith in the real Deity of Christ is always married to faith in the inspiration of the Bible. The time has come when special emphasis needs to be placed upon the Bible itself as God's revealed will. There may have crept into it slight mistranslations, just as you find in Saint Paul's Cathedral some cobwebs about the pillars, but they do not affect the structure of the cathedral, and the brushing away of the cobwebs brings out the beauty of the cathedral. The Bible as it was written by inspired men is *the* Word of God, revealing unto us the will of God, and Jesus Christ as the Son of God.

Why do I believe the Bible to be the Word of God? I am going to give you just a few reasons.

My first is because it claims to be the Word of God, and its character is such as to back up that claim. "Thus saith the Lord" rings through it with a clarion note. "Hear the Word of the Lord," said Isaiah. "The Lord saith unto me," claimed Jeremiah; and the New Testament puts its imprint upon those claims. All Scripture is God-breathed.

Now, the men who wrote thi Book believed that God moved them to write it, or they were a set of liars who deceived the people, and if that be the case, then you have the spectacle of the best Book, which has made the highest civilization that this world ever saw, written by a pack of liars, and while they wrote it they penned their own death-warrant; for there is nothing in it more severely condemned than lying,—an absolutely unthinkable proposition.

Other sacred books do not claim to be the Word of God, except some base imitations of the Bible, like Joseph Smith's book of Mormonism, and the Koran, written in the light of the Bible. But the Sanscrit Avestas and Vedas of the Orient have not claimed to be the Word of God. They are simply specula-

tions into the origin of things, and philosophy about things. The Bible stands out unique in the grand, clear claim that it is God's Word from beginning to end.

My second reason is that the make-up of the Bible intimates that it is from God. If I go out and find trees planted in a row, and flowers in a bed all laid out very carefully, I say to myself, "Man has been here." That is the way he plants trees, and the way he plants flower-beds.

But if I go out and find the trees scattered here and there, and flowers covering the hillsides and the meadows, I say, "That is the way God plants flowers and trees," and He comes up and says, "Classify if you will." Then when I gaze up into the heavens, I see that the planets and the stars are stationed very much in the same way.

When I open this Book it does not impress me like other books. Open a book written by any man, and you will get an introduction, and a preface, and a first chapter,—the whole thing planted in rows like the trees and the flower-beds; but when we open this Book of God, it reminds us of the flowers and the fields and the stars, and God tells us to go and classify them for ourselves, and be made the wiser and better for the process. The very make-up of the Bible indicates that it is from the God of nature.

Then there is the unity of the Bible. It took full fifteen hundred years in writing. But who were the writers? Many of them were shepherds and kings, fishermen and priests, mechanics and physicians, theologians and lawmakers, yet there is a unity with a diversity that runs through the whole Book.

Supposing we were to select several men, one from the House of Lords, one from the House of Commons, one from the University at Edinburgh, another from a group of laboring men, another from a group of fishermen, and were to put them in different rooms, and tell them to write a chapter for a book we were about to publish on religion, I think it would take a steel binding to hold that book, it would be so diverse. And these men are living at the same time, right in the same country, under the same flag.

But here were men living centuries apart, hundreds of miles apart, diverse in customs and methods of thought, yet there is a marvelous unity in everything they wrote. There is a unity, first of all, as to the being of God. "In the beginning God created the heaven and the earth."

"But," said an infidel lawyer to me, "that word 'God' is in the plural." Yes, but the verb is in the singular. There is the plural of majesty suggested: the Trinity—Father, Son, and Spirit. It is one God; and all through the Bible there is no Pantheism. It is God as Creator. God as Ruler, God as Father, God as Son, God as Spirit, manifesting Himself in different ways. Yet at the time this Book was written there were in some countries more gods than people.

Then there is a unity of purpose. The purpose of the Bible from Genesis to Revelation is to reveal God. From the curse of the serpent to the "Come, Lord Jesus" of the last chapter, we have the revelation of God to His people, which grows brighter and brighter until the perfect day. John the Baptist, though a bright and shining light, was simply the morning star announcing the coming of the Sun.

This unity of teaching as to the one God, and the holiness of God, and the coming of Christ, running through so many minds and so many ages, cannot be accounted for, except on the ground that there was one Mind back of it all, moving men to write, and keeping them from errors, until we have the Bible complete.

The omissions of the Bible—what the Bible does not say—impress me with its Divinity, with the fact that God wrote it. I read other books, and I find that they pander to my curiosity. When there is a marvelous thing, it is given in a spectacular, marvelous style. The portrait of the character is developed, scenery is described. But in all the Bible you cannot find a description of scenery. If you can, I wish you would point it out.

The fact is stated that "the heavens declare the glory of God, and the firmament showeth His handiwork;" but when you come to long journeys of travel, the purpose only is given. The man who writes a book for his own entertainment, or for gain by selling them, brings in these things in profusion. The Bible states the most marvelous things in the most matter-of-fact way, and somehow you feel as you read it that man has not this style.

It was announced in Brooklyn that a great preacher would give a lecture on the inspiration of the Bible. I have forgotten every word of many a lecture on that subject that I have heard, but I believe I could stand here and repeat one-half of the lecture that he gave. He did not use ten sentences of his own. All he did was to stand before that great audience with the open Bible in his hand, and just read it, and when he had read the first chapter of Genesis he paused, and said, "If you have any

brains you know man did not write that," and we believed it.

Then he read a chapter in Isaiah, and again he paused and said, "Men of brains know that man did not write that."

Then he said, "I have read the books of classic literature in several languages, and as I read the Bible I feel in it the pulsation of Deity."

When you find a man who does not believe at all in the inspiration of the Bible, you may take one or two things for granted—either he does not read it, or he has not got brains enough to appreciate it. Is that too severe? If it is, I will trim it down a little. Most men who do not believe in the inspiration of the Bible do not read it.

Thomas Paine did not keep a Bible in his house. David Hume confessed he had not read any of it except the Gospel of Luke. Voltaire was absolutely ignorant not only of the poetry and literature but the very facts of the Bible. I heard a man abuse the Word of God, and ridicule inspiration, in about twenty-five minutes in a public address, and he made not less than twenty-five mistakes in his references to the Bible. He had heard somebody quote from it, but he had not read it at all.

My dear friend, if you want to know what the stars are, look at the stars; if you want to know what flowers are, look at the flowers; if you want to know what the Bible is, read it; and as you read it, you will feel that the God who made the stars, and made the flowers, and the beauties of nature, made the Bible; that the Author of nature about us is the Author of the Bible, and there is no conflict between the two.

My next argument is its faithfulness. As I read human books about men and women, I notice they are very careful to preserve the reputation of those they love and believe in, and they are just as careful to put the dagger-thrust into those they do not like.

But I have found in this Book of faithfulness, that the men on whose reputation the very religion that is revealed in this Book depends, have their portraiture faithfully given. David sinned; it is written in black and white. Peter swears, and it is recorded.

If I had been on the committee that revised the proceedings of that first church meeting, I should have said, "You had better leave that out; it will ruin the whole affair to have it recorded there for all time that Peter swore at the trial. It will surely injure us."

Yes, men would have done that, but God is not a man; and David's sins and Peter's sins are put down in black and white.

We do not know the name, though, of that poor woman who came shrinking into Christ's presence, dragged by others, brought to receive, as they thought, the stoning according to the Mosaic Law; her name is not given. We do not know the name of the thief on the cross. What a number of obscure people there are whose names are not given, but in faithfulness the record is preserved.

I had a letter handed to me some time ago by a good woman, with a list as long as my arm of all the good people in the Bible who had committed sins, and she said, "Do you think that Book is of God, with a reocrd of men and women like that?" I read them over, and said, "I think so." "Well," she said, "if I had written a book I would not have put them in." I would not, either. Who would? But God did it, and that is why I believe the Bible is from God.

This same good woman said to me, "There are parts of the Bible you would not dare to read from your pulpit, parts that are not quite readable in public." But I knew that before she told me; and there are parts of the Bible that I do not read in public, just for the reason that the Bible was not written for the public; it was written for the individual; and it lays bare the human heart with its defilement, with its corruption, with its abominations, and it is so terrible that it is not well to parade it before the public. It is for the individual, and its realistic painting will do every man, woman, and child good to read it through and through.

Just one other word, for I have reserved what is, to me, the strongest argument to the last. The prophecies of the Bible prove it to be of God. I find in this old Book the biography of a Person written hundreds of years before He was born. His name, and the place of His birth, over which He could have no control, are given. His character and His reception by the people are so accurately given by one of the Prophets that His enemies in their despair have claimed that this chapter of Isaiah was inserted after His birth, though it is found in a translation of the Scriptures made 280 years before He was born.

The manner of his death, even to the dividing of His garments among the soldiers, the piercing of His body, the kind of persons He would have as His companions—all these and more are given.

Moreover, this Jesus, whose biography was thus written by Prophets, is Himself a Prophet, and told His disciples that certain things

would come to pass while they saw no indication of their approach.

Speaking of Jerusalem, Jesus said, "The days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another."

Those of you who have read Josephus know how literally every word of that prophecy was fulfilled; that Titus, the Roman general, laid siege to the city, and utterly destroyed it.

Was not Christ a prophet when He said, "Behold, your house is left unto you desolate"? and His prophecy, "Jerusalem shall be trodden down of the Gentiles," was, and still is, fulfilled. The Prophets, who wrote hundreds of years before Christ, foretold of the doom of their beloved city. Jeremiah prophesied, "Zion shall be plowed like a field, and Jerusalem shall become heaps," and the name of the Roman who drove his plowshare over the site of the Temple has been preserved to this day.

Hadrian proclaimed his purpose to restore the Temple, and it is said that the Jewish women, inspired by him, carried dust and debris from the old Temple's foundation, weeping tears of joy as they did so, and yet there was such an intervention of Providence that the whole project came to naught.

When ancient Babylon was in her glory, a Prophet wrote her doom in these words, "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there; but the wild beasts of the desert shall lie there."

Now, we have only to turn to any authentic book of travels to read the fulfilment of this prophecy. The place is a desolation, shunned even by the wandering Bedouins. It is without inhabitants, and will remain so.

Tyre, the Liverpool of ancient times, had her doom written for her while there were no signs of weakness or decay. God said through Ezekiel, "I will also scrape her dust from her, and make her like the top of a rock." Now, we know that Alexander the Great demolished old Tyre, and built a causeway half a mile long, along which his soldiers might pass, and from that day to this it has been like the top of a rock.

Ezekiel's prophecy continues, "It shall be a place for the spreading of nets in the midst of the sea," and Bruce, the traveler, tells us that today Tyre is a village containing not more than fifty or sixty poor families, who live principally upon the produce from their little ground and by fishing.

Then, of course, you know the prophecies concerning the Jews. It is worth while to remember the argument that was given to Frederick the Great, when he said to one of the court philosophers, "Give me in one sentence the best argument in favor of Christianity," and the court philosopher replied, "The Jews, your majesty."

I never see a Jew walking along the street but I say, "There goes an argument in favor of the Deity of Christ and the inspiration of the Bible." A people without a nationality, and yet a people preserved as a distinct race down through the ages.

Baron Hirsch determined that they should intermarry, and gave his millions to promote intermarriage between Jews and Gentiles, but still they remain the great Gulf Stream of humanity in the ocean of history, just as Christ prophesied it, and it shall remain so.

May I put my heart into a closing sentence or two? I know what I have believed—this old Book to be the Word of God. I believe I know it better than any other fact in this world.

I know *whom* I have believed, which is better still. I know about Him in this Book, I know Him in my heart. "Sanctify the Lord God in the Book!" Oh, yes, He is there; but "Sanctify the Lord God in your heart," and when you have done that you can take up my other text: "Thy Word is a lamp unto my feet, and a light unto my path,"—the light that shines ahead, like the lamp that was attached to the foot of the Oriental pedestrian, so that he could tell where to put his foot the next time.

God's word is a lamp to the feet and a light to the path, and when we come to the place where there is no other light, when we come to the end of life, this light is projected across, and thrown into the future, and we walk right through the gates into the glory, guided by this light. "I know *whom* I have believed."

To know about Christ is good, but to know Christ is better. I want to introduce you to Him. He is waiting to receive you, wicked sinner though you may be, and He wants to introduce Himself to you as Saviour, Lord, and Friend.

Taste and See

By Rev. Christopher G. Hazard, D.D., Catskill, New York

IN arguing about the Bible, as to whether it is true or not, one may easily forget the proofs that experience has given him of its reliability. In endeavoring to form a doctrine as to its inspiration that shall cover the whole book at once one may claim more territory than will be found fertile. In the endless discussion of many biblical theories simple faith may become perplexed. We may understand a truth very well until some one arises to explain it.

But any man who is willing to do God's will can immediately apply a satisfactory test to the Bible and know whether it comes from man or from God with regard to the question in hand. Darkness applies to the Bible and it sends forth light. Sinners call upon the name of God here and receive an answer of peace. Poor men cry and the Lord hears them. The sick apply to Jesus here and diseases of soul and body are cured. A man may have as many troubles as David had and yet come out of them all as David did. The Psalms suit today as well as they did yesterday and voice the experience of multitudes now as well as then. Jesus still moves along the paths of this earthly life with kindness and with comfort, promising to be with us to the end, when we read and ponder his lowly but almighty loveliness. Anyone who wants to taste and see that the Lord is good may go to the Bible and do it. Anyone who wants these great and good things to be true can find them so. Millions of people will test the Bible line that reaches to heaven and get an answering spark today, a spark that will prove that God is and that He watches upon His word to perform it. Radio is a paltry commonplace compared to prayer. A child can use it. An ignorant and unlearned man can have access to the King of kings by it. The greatest scholar can learn here if he will humble himself. When we come to experiment with this marvelous spiritual science there is no doubt and there is no difficulty. It is theorizing that bothers and baffles us.

We want to be convinced that the whole Bible is true before we believe any of it, but this is unreasonable. We do not get education in that way. Learning must be with line upon line, precept upon precept, here a little and there a little. At last we have a great deal, though we never have and never shall have everything. Faith spreads just as doubt spreads. Faith proceeds from truth to truth just as doubt, if indulged, abandons one truth after another. If we want truth we find endless fields of it in the Bible, but if we love sin a great blot spreads over the whole book until nothing is left but the covers.

But how wonderfully faith spreads! As we go on doing the will of God it becomes plainer and plainer that He has given us a great and marvelous book and by a wonderful preserving providence over it all we need to know about a way of salvation. There is forgiveness here. There is new and everlasting life here. There is noble living here. There is all the help we need here. There are great outlined peaks of coming history and of immortal life here. Death is disarmed here. Sorrow is sanctified here. Prosperity is blessed here. And as the Bible turns aside from its great main purpose of salvation to speak on other subjects, to talk of scientific matters for instance, we wonder as we note that it does not share the errors of pseudo science or countenance the mythological errors of idolators, but that it speaks with an apparent foresight of the revelations and the discoveries that were to wait upon progress. Then we say with the psalmist, "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." We accept the whole Bible as the use of it spreads faith all over it.

Stop talking about it and taste it. The Bible will never mislead or disappoint you. The Spirit of truth will himself help you to understand it, though he will also tell you that there are many things in this supernatural book that we cannot understand yet. You can buy a Bible for a few cents and put it on a three-inch shelf. You can take it down and have in your hand all the wisdom of the world and a large part of the wisdom of heaven!

* * *

There come times when the old ship of Zion is sadly distressed and storm-tossed. It is weighted down with half truths and false doctrines. In the hour of peril there is nothing to do but to lighten the ship of its Jonah burden, consigning its destiny to the sea, for God to save it as seemeth best to him.—*Western Christian Advocate.*

Modernism in India

By Watkin R. Roberts, Philadelphia, Pennsylvania, General Secretary of The North East India General Mission, and one of the founders of the Bible League of India, Burma and Ceylon

IT would be impossible to sum up the serious situation now confronting the Christian Church in India within the space here available. It is inoperative to make it clear to to all the Lord's people, however, that higher criticism is spreading like a deadly plague among the Christian forces in India, Burma and Ceylon. There are indications in the published writings of some of the newer missionaries that they are in close sympathy with Bolshevistic teaching. A prominent missionary, who has spent many years in India and is well-known for his modernistic views, claims that "the greater majority" of the 5,000 misisonaries now working in that country hold modern beliefs; another equally prominent missionary has stated that he estimated at least 50% had accepted higher critical views regarding the Word of God.

It has been definitely discovered that many so-called "Mission" schools and colleges are being largely staffed by non-Christian teachers.

That in many of these institutions books of prayers are being used which deliberately omit the name of our Lord Jesus Christ, the declared reason being that the missionaries do not wish to "offend" their non-Christian students;

That some "Mission" schools and colleges publicly boast in the fact that they give their non-Christian students educational facilities "without demanding conversions in return;"

That in some of the text books used at such organizations the Lord Jesus Christ is referred to as "A Reformer, born of the common people;" that He is said to have held an "extreme democratic attitude" by founding a so-called new "universal social order;"

That over 20,000 Indian students—in one city alone—who are mostly non-Christian—are compelled to study text books on the Bible in which the Word of God is practically placed on the level of any other "inspired" book; and that they are thus influenced against Christianity through the publications of Modernists before the Gospel is ever made known to them;

That practically all the prominent theological colleges and schools are saturated with modernistic teaching, including evolution; and that there is, therefore, little possibility of raising up a strong body of Christian leaders in these countries;

That a prominent missionary leader recently claimed at a public function that the ultimate aim was to unite Protestants, Roman Catholics, Greeks and others in a union "Church." The recent formation of the "United Church of India (North)," consisting of Congregationalists and Presbyterians, with a predominant Modernist voting majority, is a clear indication that this "so-called" "Universal Church" is perilously near.

That one of the newest theories is to "evangelize" and "help" non-Christian religious systems "through a progressive sloughing off of the impure and the superstitious" and "retaining what is good."

That with this new theory of "evangelizing" non-Christian religions, we may soon expect the accomplishment of their programme in the organizing of a "World Federation of Religions," and the Word of Prophecy fulfilled;

That there are well-organized and highly financed Modernist secret Councils operating in England and America with a view to capturing the whole Missionary fabric in Foreign Lands;

That efforts are being made to "Indianize" Christianity by compromising with other religions, introducing heathen customs into Christian worship; organizing "Retreats" where "Christian" missionaries, Hindus, Mohammedans and others meet for "Spiritual" worship on "Common ground," and at whose "Retreats" the name of the Lord Jesus Christ is being omitted from all "prayer" and "worship."

Prominent Indian Christian leaders have, during the past two or three years, publicly renounced their belief in the Deity of our Lord Jesus Christ. One of the most outstanding instances is that of a man converted

over 30 years ago. Let me quote his own words: "After 30 years of Christian life, 23, of which have been spent in the Christian ministry, and after a fresh, careful study of the New Testament, I feel called upon to openly and publicly declare that (1) The Jesus of History never claimed to be God or a super-human being, or one who existed before; (2) Jesus never taught that the Holy Spirit is anything but the power of God; and that (3) Jesus has never taught anything by which the doctrine of the trinity in unity and unity in trinity can be inferred or upheld." In another published statement this same person complains that "In 'Christianity' God seems to be eclipsed, Jesus Christ being worshiped as Lord."

Another prominent Indian Christian has recently withdrawn entirely from Christian work and profession.

Still another leader among Indian Christians recently referred in his presidential address to an avowed worshiper of Hindu idols, but a foremost politician as the "greatest Indian Christian" of his day!

A leading Christian periodical published by Indian Christians boasts of the fact that there is a wholesale "re-conversion" of Christians back into Hinduism, and certain heathen periodicals publish regular accounts of the ceremonies on such occasions, giving full publicity to the name of those who have betrayed their Lord Jesus Christ.

A student at one of the Theological Colleges wrote some time ago: "Of the students here, I am the only one who cannot incline towards the New Theology. Some towards it. The rest are standing upside down. Peake, Driver and such like have become standard authorities of the day on the Bible. The historical personages of the Old Testament—especially those in Genesis, Job and Daniel—are allegorical in their sight. I hope you may be able to see my position in the midst of these things. Kindly pray that I may stand staunch in the Faith in such critical times.

A great many other equally sad instances could be given did space permit. It is safe to say that there is not a single interdenominational Bible School or Theological College in the whole of the Indian Empire, where the Bible is accepted and taught as the Infallible Word of God.

A Christian business man writing me from India, said:—

"A new spirit is abroad in India. That spirit is in evidence everywhere. What can be done to check it in the Church? The floods have lifted up their voice, the floods of falsehood! Who can stem the inrush of these floods which are energized from the pit? How few there are who take account of things as they are in India at present. It will be your work to speak of the grave crisis, which is nothing less than a life and death struggle."

Let me also quote from the letters of Missionaries who have spent many years on the Field:—

(1) "The time may not be far off when Evangelical Christians may be unable to stay in the Missionary Societies; for disbelief in the Inspiration of the Holy Scriptures causes really a far wider cleavage between Missionary and Missionary than does any denominational difference."

(2) ""It is deporable how things are going, and can only lead to chaos at home and out here. If we are to give the Indians a mutilated Bible, we had much better remain at home! Mohammedans are saying—'We always knew that their book was gathered from all sorts of sources: now the Christians are beginning to find it out for themselves.'—This I heard yesterday. The most dangerous thing is the interference with the words and miracles of Christ. There are many out here like myself who are utterly against the present policy of *laisses faire* as evidenced at Coleshill and Farringdon Hall. God help you all in your splendid fight for the Truth."

(3) "Face to face with superstition and unbelief one must have a firm hold on the Infallible Christ, and the Infallible Bible or else—pack up and return home."

Still another Missionary wrote to his colleague in India, and said that, however desirable it might be to avoid a split in their Missionary Society, yet. "The Society is not the biggest thing we stand for."

I am not an alarmist, but I would venture to solemnly warn all Christian people who are now supporting our great Missionary Boards, that the distinctive doctrines of the Christian Faith are now in process of dissolution in India. As those who are entrusted with the propagation of this Faith in all its purity, I consider that it is incumbent upon *every* Bible-believing Christian to withdraw support from *every* Board that does not undertake to withdraw Modernist Missionaries from the Foreign Field. The late Rev. Dr. W. H. Griffith Thomas, in writing to a friend of Missions regarding these sad conditions said: "I can, of course, only speak for

myself; but certainly no money of mine, or of my Church, if I had one, would go to any work of which I was in doubt."

May God, the Holy Spirit, graciously guard every true believer from taking the least part in helping to spread the deadly teachings of this fearful apostacy, and may He keep us all from contributing to the support of any who are not true in every regard to the "Faith *once for all* delivered unto the saints."

John's Gospel

THE Gospel according to St. John is itself its own best evidence of its divinity. In the length and depth and height and scope of its thought it far surpasses any other book of Scripture.

Origen, the father of biblical literature, calls John's gospel the "main gospel, which those only can comprehend who lie on the bosom of Jesus."

Chrysostom, the golden-mouthed, extols with all the ardor of his eloquence the celestial tones of this gospel in these words: "It is a voice of thunder, reverberating through the whole earth. Notwithstanding its all conquering power, it does not utter a harsh sound, but is more love-bewitching and elevating in its influence than all the harmonies of music. Besides, it awakens the awe-inspiring consciousness, that it is big with the most precious gifts of grace, which elevate those who appropriate them to themselves above the earthly pursuits of this life, constitute them citizens of heaven and heirs of the blessedness of angels."

Jerome, the most learned of the Latin fathers, says: "John excels in the depth of divine mysteries."

Augustine, the greatest of all the fathers, gives this gospel preference and says: "John did but pour forth the waters of life, which he himself had drank in."

Luther speaks of this gospel as being "the unique, tender, genuine, leading gospel, that should be preferred by far to the others."

Calvin says: "John's gospel reveals the soul of Christ; the others seek rather to describe his body."

Lessing pronounces it, without qualification, to be the most important portion of the New Testament.

Ernesti calls it "The heart of Christ."

Herder enthusiastically exclaims: "Written by the hand of an angel."

Says Tholuck: "The noble simplicity and the dim mystery of the narration, the tone of grief and longing, with the light of love shedding its tremulous beam on the whole, these impart to the gospel of John a peculiar originality and charm, to which no parallel can be found." And he applies to John, in an elevated sense, language used of another: "Thy harp sends forth light etherial sounds that float gently in the air, and fill our hearts with tender sadness, even after its strings have ceased to vibrate."

Lange calls the fourth gospel "The diamond among the gospels which is most fully penetrated by the light of life and which reflects the glory of the God-head in flesh and blood, even in the crown of thorns."

DaCosta says of John's gospel: "It is a voice from heaven; it is the language of a seer. It is a gospel from the height, and likewise from the depth."

And clear-eyed poets have been not behind schoars in their regard for the "beloved disciple." Adam, of St. Victor, one of the greatest poets of the Latin church, who died about 1192, describes John in one of the finest and most musical stanzas ever written in Latin or any other language, but which looses much in the translation:

> "Bird of God! with boundless flight,
> Soaring far beyond the height;
> Oft the bard or prophet old;
> Truth fulfilled, and truth to be,—
> Never purer mystery
> Did a purer tongue unfold."

In the various representations of the four evangelists, it is to St. John that symbol of the eagle is always given. This same poet says of him in another poem:

> "John, love's double wing devising,
> Earth on eagle plume despising,
> To his God and Lord uprising,
> Soars away in purer light."

—*F. J. B.*

* * *

Meet life as a king and you will be treated as a king; meet life as a weakling and a place for weaklings will be the only place offered you.

THE SANCTUARY

Doubters of Doubt

By Daniel A. Poling, D.D.,LL.D., New York City

I have heard that thou can'st dissolve ubt.—Daniel 5: 16.

THEN the hand came out of the darkness that clung to the high arches of the royal banqueting room, and wrote upon the wall before the horrified eyes of Belshazzar and his drunken guests, stark, mad fear of e unknown gripped the blasphemous mon-ch's heart. "What is it? What does it ean?", was his frenzied cry. "Give me the terpretation, oh! men of wisdom, and with ou I will divide my kingdom." Eventually was the queen mother who reminded the ing of the wise Hebrew who in other times ad served his royal masters faithfully. Daniel it was who unfolded the mystery.

This is not a historical sketch. Our con-ern is with doubt, the doubt that makes cow-rds of us all— for it is doubt that feeds the ercest fears of man. We, with Belshazzar, would have our doubts dissolved. We who ind ourselves slyly prompted to doubt our riends, stealthily encouraged to question the notives of our associates, brazenly challenged o resign our confidence in good, and in God, re interested, more than casually interested, n the drunken monarch's search for one to dissolve his doubts. Suspense is often worse than reality. The hardest thing is to wait— not knowing. "Am I to live, or am I to die?", queries Belshazzar. "For what shall I prepare?" When his doubts were at last dissolved, and he knew the worst, he rewarded the one who understood the language of the herald of his doom. Yes, doubt, however severe the hurt of knowledge may be, is worse than knowledge. *"Tell me the worst"*—how often does this groping world hear that cry of anguish.

"Our doubts are traitors, and make us
Lose the good we oft might win
By fearing to attempt."

And another has said — "Know mischiefs have their cure, but doubts have none." No man, no woman, may hope to entirely escape this subtle curse—we all must feel at one time or another the chill terror that roused the reveller of the lesson from his cups.

"Life's sunniest hours are not without
The shadow of some lingering doubt.
Amid its highest joys will steal
Supplies of evil yet to feel—
Its warmest love is blent with fears,
Its confidence a trembling one;
Its smile—the harbinger of tears
Its hope—the change of April's sun!"

This generation is being challenged by doubt as no other generation in modern times. Perhaps, because this generation has more sinister realities to create doubts. The world is not a well ordered place at the present writing. Society is not a victorious institution. There are responsible leaders in politics and in religion who would not be surprised to find another prophetic *"Mene, mene, tekel, upharsin,"* written high upon the wall of human destiny. Are we perhaps even now being weighed and found wanting as were Nineveh and Babylon and Greece and Rome?

But there is little productive value in such contemplations. Let the lesson have its more immediate and personal application. We, you and I, are being encouraged to doubt. The age is one in which personal doubt is even glorified. Old principles in human relationship, old standards in moral government, old doctrines in religion, in Christian faith, are being thrown into the crucible of the laboratory. Nothing seems finally written for the average mind; nowhere is the record closed. There is no "Q. E. D."

The intellectual atmosphere of the day is often unhealthy. Our psychology is too frequently destructive and our philosophy superficial, if not immoral.

My quarrel with seminaries and colleges where faith is so often made a jester's bauble is not that denial, direct and brazen, is given a voice, but that a question is written after every great spiritual affirmation. My chief concern is not with leaders of thought who have a positive *No* for my opinion, a positive *No* which may be as constructive as a positive *Yes*. My chief concern is with those who give cry to all their uncertainties, who drag the moral experiments that should at least be confined to the laboratory, into the open

classroom and public forum; who, with a certain scholarly distinction, publish all that they do not believe, and who seem with malicious delight to underdig the foundations of Church and State.

Do I hear someone say—"But we must be intellectually honest." Certainly, and that I will be. But I am not intellectually honest when, doubting my beliefs, I become a night crier of my doubts. Common honesty dictates silence while I go about the solemn business of confirming my faith or establishing its unsoundness—honesty with myself, and more especially honesty with others, who may be influenced against truth by some uncertainty of mine which in the light of later evidence and conviction may be entirely removed. To the man who calls to me—"Doubt your beliefs," I answer—"Assuredly no." First I will doubt my doubts. As for you—"Believe your beliefs." To you all I say it—*Believe your beliefs,* your beliefs that have sweetened your bitter, illumined your way, lightened your burden, assuaged your sorrow, and given to your soul the ardent hope and glorious expectancy of immortality." What have the great beliefs of our Christian religion done for us and for the world? Lay down the test here. Judge each tree of our faith by its fruits.

The Virgin Birth has given to the world a new order of manhood, a new conception of womanhood, and increased the tender touch of Jesus upon the suffering heart of the common people. Much of modern theology tells me to doubt the Virgin Birth. My answer is "Doubt that doubt." Change the order. Give faith at least the first chance. Seek first the confirmations and not the denials. A vast number there are who do not realize that the reasoned arguments outside of Holy Writ favoring the Virgin Birth would fill a vast library, and have won the acknowledgment of statesmen and scholarly intellectuals, as well as of mystics and devotees. In the light of learning, and in the face of nineteen hundred years of human experience with the divine as revealed in Jesus Christ I say as to the Virgin Birth, begin right; begin by doubting your doubt.

And the Atonement. I hear a man say—"How can Christ's death save us?", and I reply, "How else may we be saved; who else can save us? I cannot save myself. I cannot forgive myself. My sins remain uncovered and the agony of my remorse finds no surcease. What can wash away my sin—nothi but the blood of Jesus." Doubt my belief that—*No. I will doubt my doubt.* Have not seen that belief turn the drunkard's fe from the gutter, lift the fallen woman fr the hell of shame, burn out an ancient hatre and destroy a mountain feud? Have I n felt within my own soul the unspeakable my teries of that grace? I will believe my b lief! I will doubt my doubt!

To the teacher, to the preacher, to the la man who publishes his immature spiritu conclusion, his incomplete laboratory exper ment, so as to destroy ancient good,—who d clares his unprofitable doubts so as to unde mine beliefs that have saved men from the sins and advanced society toward moral healt and Christian brotherhood, I say—*Stop thief* and to us all, "Doubt your Doubts. Believ your Beliefs!"

Some time since a widely known leader c religious thought, in a defense of those wh are committed to a policy of question raisin with regard to long-held and time-honore evangelical beliefs referred to a certain build ing operation going forward in New Yor City at the time, as aptly illustrating the situa tion in the Protestant Church. He said tha to make way for a modern office and apart ment building, the fine old residence with it high ceiling, artistic mantles and walnut wood work must come down; that the day of the ancient house was past; that the present mus be served. And so he concluded that the day of many ancient theological decorations and venerable Christian beliefs had closed.

There was an element of truth in what the gentleman said. Jesus Christ spoke the language of his generation, and was called a heretic because of his "modernism." And Christianity is less than Christlike when it lacks the initiative and courage, the adaptability and faith, to meet the new duties new occasions teach; when it fails to grip and hold as Jesus did, its present age.

But let us study the illustration and its application more closely. The ancient, beautiful house came down, but not a venerable stone was disturbed until the master builder had in his hands the complete plans for the new edifice, until he held the drawings to their last detail, of the larger and more profitable structure. Simple wisdom and honesty demand that this house of our evangelical faith be undermined at no point, replaced in no stone of its building, until we have in

d the demonstrated better part. The cture of our Faith has stood, sheltering protecting a vast multitude of all con- ons of people since Calvary laid down its ndations and raised up its roof tree. By altars men have been made strong to live brave to die. Here little children have the tender touch of Society's growing se of responsibility, and womanhood has ne into her own; here grief has found the y final comfort, death the only destroyer, the sinner his only Savior.

et the wrecker keep hands off until he nes with the completed drawings and the roved plans from the Divine Architect for nething better and more divine. My ubts, my wrestling with doubt, my intel- tual and spiritual laboratory work, belong my study and my closet. The cry of the rld is *"Sir, we would see Jesus."* "We uld hear from you, as the ambassador of d, that which you both know and have perienced."

Some one has said that science has put every- ng into questions, and that literature dis- s them to make an atmosphere. In other rds, science raises doubt. The emphasis religion is frankly otherwise. The em- asis of Christianity is upon faith. And in actice we all, in all our activities and ocesses, must walk by faith. Even science lalks by faith. Science believes that there is cure for leprosy, and in spite of centuries laboratory failure, still believes. Some day sis faith of science will be rewarded. Science elieved that lightning could be harnessed to ear burdens and draw loads, and now this elestial mystery, still unfathomed, has be- me our slave.

Any great truth of Christian experience is oubtable. No profound Christian experi- nce can be given a laboratory demonstration. nd yet are these experiences less real be- ause they do not carry the endorsement of ne chemist's sign? Put mother love into our test tube, if you can!

The very way in which our life begins aises questions, and questions are the children f doubt. We come into the world knowing othing, having all to learn. It is inevitable nat we should suffer disillusionment as well s experience enlightenment. Eventually we re tempted to doubt all and to make of un- ertainty our normal state of mind. Accept he admonition of our subject. Make the ractice of its psychology your daily pro- ram until it becomes a subconscious exer- cise, the intuition with which you look out upon all of life. *"Doubt your doubts."*

But now the practical question. How is doubt dissolved? No one can dissolve doubt for you. Daniel could interpret the hand- writing on the wall, but after all Daniel could not lift the moral fear from the soul of the Bacchanalian King. Nor is doubt dis- solved by inquiry and research. Darwin went to the ends of the earth and to the bottom of scientific learning without reaching the end of his doubt. Doubt is dissolved not alone by the intellectual apprehension and comprehen- sion of truth, but by the individual trial and application of truth, by leaning upon truth, by living truth. It is very simple, but, even so, very difficult. It is as simple as this— *"Whereas I was blind, now I see."* And yet difficult, I say. As a child I was thrown down by a great wave and half strangled in the briny water of the Pacific Ocean. My father rescued me. Screaming at the top of my water-logged lungs I was carried back to the beach. I can still hear my father say— "You are all right, don't be afraid." But still I screamed. With the sturdy evidence of my safety in my father's arms which had lifted me up and borne me out, I still doubted. Doubt your doubts—for they are often as childish and foolish as were mine.

What would happen if, in the daily average of our lives, we were not to adventure our faith instead of our fears? Were we to delay starting from our homes for our offices until with mathematical certainty we could guaran- tee our safe arrival, we would never arrive, for we would never start. I know of a gen- tleman and his wife who determined to anti- cipate every possible emergency of a round the world trip. They went to the hospital and enjoyed appendicitis operations while in perfect health, to avoid the possibility of a sudden seizure while in mid-Africa or some other unsanitary and unsterilized quarters of the globe! The operations were successful, but did not make the patients immune to small- pox, which they contracted in Singapore. Be- lieve your beliefs when they are ennobling; when they build morale, when they make you happy, efficient and courageous. *Doubt your doubts* till the last.

Our moral, as well as our mental, integrity is involved in this principle, for—"As a man thinketh in his heart, so is he." Doubt begins by being a mental or spiritual attitude, but if it persists and prevails, it issues in the habits and practices of the life. When I say regu-

larly, and in good faith, "I will doubt every doubt of good in another; I will not be blind, but I will not try to see that which does not exist; nor will I by a feeble, intellectual attitude dissipate my faith in the ennobling, in the wholesome," I may not automatically and at once remove all my doubt, all my dark forebodings, but I will put them on the defensive, and in nine cases out of ten I will start them on the way to oblivion. Ah! more than this, such an attitude toward doubt places us at once where we may without shame and in perfect confidence use the prayer God answers first—"I believe, help thou mine unbelief."

To doubt doubt is to become unafraid of doubt! The young male of the buffalo herd was on his way to triumph when he began to doubt the power of his ancient master. The victim of a debasing appetite turns his face toward moral triumph when, from doubting his own will power and God's saving grace, he begins to doubt that doubt.

Another has said, "Never try to conquer doubt ahead of time, or never try to force your mind to believe, to drive it to accept new and undemonstrable truths." To do this is like trying to fall asleep, or laboring to be happy. Doubt your doubts and believe your beliefs, but neither exercise your mind to find doubts to doubt, nor drive your reason to uncover new beliefs to believe.

Let us illustrate the principle. A person tells you an evil story about someone you have trusted, an undercover story—gossip of sinister import. Cultivate a mental reflex that answers—"I doubt it." One evening in the lobby of a Washington hotel a gentleman of loose speech told a vicious tale about the then President of the United States. He wound up his lurid recital with the question that never anticipates an answer—"Now what do you think of that?" A friend of your speaker, whose instincts of manly fairplay had been outraged, stood shoulder to shoulder with the verbose traducer, and said with an unmistakable implication, "What do I think of that? *Why, I think that's a lie!*"

But let us not make it a practice to go out of our way to hear doubt carrying scandal in order that we may exercise our anti-doubt reflex. There is no profit, and no beauty, no reward of holiness in spending our days with our theological fists up looking for a fight; shouting to the world in tones of rancor and combativeness, "I believe this or that, and as for you, challenge it on peril of having me smash at your Orthodoxy." Rather let us cultivate the habit of rising in the morni with a great "I believe" trumpeting in o souls. Let us stand in the purple dawn; l us greet each new occasion with the mind a faith of the never to be forgotten hour wh first the peace of Christ filled our souls.

Yes, *doubt your doubts.* But what of the burning, unanswered questions? Hone questions, too. Questions uninvited that ri out of the body of our suffering, the mind our ignorance, the heart of our grief, and th we come upon in our quest of truth. Wh about these? Certainly we must face the without evasion, unafraid. The only ma who has no reason to fear the deepest, t most appalling question, is the Christian. L us face every question as searchers who fo low One who said, "Ye shall know the truth and the truth shall make you free!"

Horace Bushnell once wrote that one o the greatest talents in religious discovery i finding how to hang up questions and le them hang without being at all anxious abou them. Then while we go on about our busines of living and loving and serving, doubting ou doubts and believing our beliefs, in God's wa and time—and in ample time—the myster will be revealed, the insoluble will come to u solved. Ah! and it will not hurt us, nor hur the truth to have some few questions left to b carried on when we go hence. The unfold ing revelation of truth and its practice wil engage us through the eternities. Here ar the things hid with Christ in God; here ar the great discoveries of our immortality. Al doubt that this shall be our lot, I will forever doubt!

* * *

The Lord's Prayer

The Spirit of It

1. A *filial* spirit—Father.
2. A *Catholic* spirit—Our Father.
3. A *reverential* spirit—Hollowed be Thy name.
4. A *missionary* spirit—Thy will be done in earth as it is in heaven.
5. A *dependent* spirit—Give us this day our daily bread.
6. A *forgiving* spirit—And forgive us our debts as we forgive our debtors.
7. A *cautious* spirit—And lead us not into temptation, but deliver us from evil.
8. A *confidential* and *adoring* spirit—For Thine is the kingdom, and the power, and the glory forever. Amen.

FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

at doth the Lord require of thee but to do justly, o love mercy and to walk humbly with thy God? —Micah 6:8

How we shall approach our heavenly Fath- is a momentous question for mortals. How may obtain joy and peace with Him, be- lding His beauty in His temple should be e supreme question for every one to solve. Shall we multiply the forms and ceremon- s of the ritual? They are but the scaffold- g that must fall when the building of char- ter is completed. External observances will ot create inward purity. Fasting alone will ot produce cleansing. Increasing benevo- nce cannot bribe justice or atone for the sin the soul. The sacrifices God requireth e a broken spirit, a broken and a contrite eart. What we need is to accept, believe nd receive the sacrifice Christ has made, ereby becoming like our Lord in goodness, ercy, justice and close, careful walking with lim.

Our suffering cannot pay the price of re- emption; Jesus paid it all. Self torture be- omes horrible in the presence of Him Who uffered once for all for humanity. Personal uffering may sublimate beautiful character ut it must not be self inflicted. Our part is walk humbly and harmoniously with Him Who has promised to be with us always. It then our hearts burn with the joy of His ove as we commune with Him in the way. Happiness and holiness and twin blessings, re- ulting from fellowship and comradeship with ur Lord.

Love toward God is best shown by love or our fellowmen. Doing justly and loving mercy, answering the cries of the suffering nd needy, the starving, is the way to show ur allegiance and obedience to the Father.

But are not many living in pride rather han in humility, manifesting oppressive in- ustice instead of mercy, luxuriating in sen- ual ease instead of being concerned for the rotherhood of mankind? Being good first nd doing good afterwards should be our aim; walking with God and then with a needy world is being like Christ, Who said, "Blessed re the merciful, the forgiving, the righteous umble follower of Me."

The Holy Trinity calls for a trinity of graces among the children of the family of God, which complete the character of good- ness, doing justly, loving mercy and walking humbly.

Abraham Lincoln must have had our theme in mind when he remarked "I am not bound to win, but I am bound to be true." His ad- mirer, Theodore Roosevelt, regarded Micah's text the essence of all true religion, the sum of all creeds.

As one whom his mother comforteth, so will I comfort you.—Isaiah 66:13

There is a legend telling of a mother's love so strong that she held on to her son though he was wholly given to a harlot. In an evil hour, the jealous paramour got the young man to promise to bring to her the heart of his mother. The legend pictures him hurrying to his charmer with a bundle under his arm, containing the mother's heart. As he stumbled and fell, the voice he knew so well spoke with tender solicitude out of the bleeding heart, "O my son, are you hurt?" He could murder his mother but could not destroy her affection.

The uttermost rebellious sinner may strike at the heart of the mother love of God, may kill His only begotten Son, but the blood from the bleeding heart of the Saviour will cleanse away the sin of the penitent, making the hell deserving soul whiter than the snow. Is not the love of a true mother nearest to the like- ness of the love of Christ for the Father's lost children? God cannot be otherwise than love, and man cannot be otherwise than free to choose between unchangeable love and ever- lasting sin and Satan.

Man's love may become hardened in sin so as to be finally changeless past feeling, while the Father's love goes on forever. He says, "Whosoever will may come," but what if the will has been hardened in the cement of evil? Still God is love, angels are ministering and heaven's gates are ajar.

Thou shalt make thy prayer unto him and he shall hear thee.—Job 22:21-30.

The first condition of successful prayer is acquaintance with God. We begin our reli- gion, it has been truly said, at the wrong end, concerning ourselves first and principally with the idea of what we are or ought to be to God, without sufficiently considering the converse of what he is to us. When we know God,

peace comes to us. There is that in God which necessarily gives peace to all who live on terms of intimacy with him. Since God loves us and has put away our sin, we need not attempt to change his feelings toward us. All that we need is to recognize what the actual state of his feeling toward us is. Compared with that knowledge, all our treasures are of small account. We can lay our treasure in the dust and cast our gold to lie among the stones of the brook, because the Almighty has become our treasure.

It is under such conditions that prayer becomes a delight. The friend of God delights himself in the Almighty, and lifts up his face unto him, as a child lifts up his face to his mother's kiss. Prayer and fellowship with God are a delight. They that know God as their closest acquaintance and friend will enjoy the frankest and most refreshing intercourse with him. True confidence in God will make it the most natural thing in the world to put all our circumstances, wants, and feelings into the form of prayer; and such prayers from the heart that knows and loves are very dear to God. He answers, and his answer is met by a thank-offering.

The soul, in the strength of faith, ventures to decree things, and they are established. A new supernatural light shines on the path of life; and when all circumstances conspire to abase and lay low, the spirit is aware that God is lifting it up and making it sit in heavenly places in Christ Jesus.

The pestilence that walketh in darkness.—Ps. 91:6.

There are deadly things which find their kingdom in the night. In the daytime they lose their sovereignty, but they recover it again in the darkness. I know there are fatal presences which are conceived in the sunshine, and they flourish and fatten in the prosperous day. There is a "destruction that wasteth at noonday." In the day's meridian this peril is at its height. "'Tis the bright day that bringeth forth the adder." There is an arrow that flieth by day, and many a man is slain in the hour when there is no cloud in his sky.

But when the sun has gone down, and when the warmth of the twilight has faded away, and the night-winds and the darkness possess our ways, other deadly perils creep out and assail our souls—"the pestilence that walketh in darkness." It affects the spirit of man like a deadly atmosphere, like the gas which steals upon the men in the trenches, and the nobler powers of the soul are su into a fatal sleep. It bears down upon when we are down, when the light of our j has been blown out, and when our radia hopes have gone out of our sky like meteo which have flashed into darkness. The pes lence claims us when we are depressed.

Sometimes the pestilence takes the form pessimism, and it seems to make the soul i capable of thinking of the coming day. "T radiant morn has passed away!" The golde day is behind us. Life has no longer any hi den uses or glory. All that is left of the ha vest is the thrashed and empty straw. All which means that this sort of pestilence pu all the forward-looking powers of the soul t sleep—its faith, its hope, the imaginatio which carries divine visions, its power of pra er, its patience, its perseverance. They all fa asleep under the nefarious influence of th "pestilence which walketh in darkness."

And sometimes the pestilence takes the for of cynicism. While pessimism throws a clou over everything, cynicism turns everythin sour. And it begins with "the milk of hu man kindness." The genial instincts of th soul are embittered. Its gracius sympathie grow harsh and are like fine apple trees whic have retrograded to the crab. Life loses it sweetness, its noble healthiness, its soundnes of temper and of spirit.

How are we to escape these pestilence which steal about in the night? The psalm ist gives us the secret. We are to "dwell i the secret place of the Most High." Whe we dwell in the shadow of the Almighty, ou changing circumstances do not affect our spir itual atmosphere. Indeed, we take our cli mate with us, which is the climate of heaven and midnight is just as healthy as morning for it is sweet with the incense-breathing pres ence of the eternal God.

And they sang a new song.—Rev. 5:9.

This prophecy of humanity as being a sealed book, whose seals have been broken off b Christ, is peculiarly appropriate to meditat upon these days. The simile bears a politica aspect, and it points to a day when humanit shall be one, regardless of the color of th skin or the name of the ruler. The final na tionality will not be a nationality as we no think of it, but a brotherhood—a brotherhoo of soul with soul.

The orogin of this new order is in Christian ity, and any one who has studied the leaven ing influence of this faith upon foreign na tions must be deeply impressed by the result

already manifested. Trade barriers breaking down, monarchies becoming constitutional, the spirit of equality slowly but surely arising in every nation. We hear of Federations of the Students of the World, of International Exhibitions of Industry, of World Peace Societies and World Missions of the Church—all helping to unseal the closed book of humanity and blending it in a common interest.

This opening of the universal human book is represented to have been accomplished by Christ, who established by his example and power of sacrifice a kingdom of priests. The office of the priest is to serve, and world humanity is one where serving and not ruling is the keynote. The privileges of universal service and sacrifice are to mark the final reign of God among all his people. "He that is greatest among you, let him be your servant."

My servant Job shall pray for you.—Job 1:1-5; 42:7-10.

This much-afflicted man was still God's servant—nay, more; he was God's highly approved servant. At the beginning of this book we meet the divine challenge—"Hast thou considered my servant Job? for there is none like him on the earth." And now, notwithstanding all his outcries and reproaches, God still describes him as his "servant," whose prayers and supplications are required by these men, who came to comfort but only added to his bitterness.

They were miserable comforters indeed! It was easy to pray for his children, because he loved them; but probably in the outset of the marvelous discipline through which he passed, it would have been impossible to pray for Eliphaz and his companions, supposing he could have anticipated their method of dealing with him. When, however, a man has seen God, his whole attitude to his companions and the world is affected. He is able, in the light of his new experiences, to love his enemies and pray for those who have despitefully used him. His soul attains a new stature and can effect the hitherto impossible.

When a man comes to know God, he is humbled in dust and ashes, and accounts himself least of saints and chief of sinners. Then he ceases to wonder at the harsh words that have been addressed to him by his critics. He says, "If they only knew me, as I now know myself, they would make much severer charges than I have heard or seen." We may not have reached this state as yet, but we can at least watch over and bless our children and friends, praying for them most in their days of fasting and merry-making, lest they should have indulged in any license of thought or speech that might leave a stain. We are called, as priests unto God, to a life of intercession; let us use our privilege of access.

He prayeth unto God and He is favorable unto Him.—Job 33:14-33.

Here is the picture of a man who had grievously sinned. It did not profit him, and he was fast hastening down to the pit. Of what use was it to strive against the inevitable results of his wrong-doing? He had made the vast mistake of the choice against God, and the consequences must ensue! But that is not the whole case. Suddenly illness strikes him down. He is chastened with pain upon his bed and with continual strife in his bones. His life abhorreth bread, and his soul dainty meat. He draws near to the grave and his existence to sudden dissolution. Then a messenger draws near, sent by God to interpret the meaning and intention of his afflictions and to show him what is right for him.

Beneath these gracious instructions the sinner's heart relents, and he cries, "I have sinned and perverted that which was right, and it profit me not." It is not enough to set ourselves square with righteousness, but to be in harmony with God. Hence, confession is necessary, for it is our restoration to personal union and fellowship. The barrier of the sullen heart must be broken. The poison and rancor must be expressed from the wound. The hungry, footsore, tear-stained and travel-worn prodigal must fall on the Father's bosom, crying, "I have sinned."

Then the grace of God can flow freely to heal and bless. Then an arrest is put on the descent to the pit. Then the threatened life becomes fresh as a child's and the days of youth return. Then prayer becomes again a delight. He prays unto God and sees his face with joy. Life thenceforward becomes a battle-march, a hymn of victory, a mounting sunward as on the wings of eagles.

The Foremost Ambition.

The foremost ambition of every pastor should be to make his own Church a great success. It is here he is responsible. If each pastor builds up His own Church in every spiritual way, making it a glory to God, in evangelistic, spiritual and missionary work, he is doing the task which God has given him to do. If he neglects this work, it will ordinarily go undone. He is the one to do it.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

How can we justify God as the Creator and supreme Ruler? Nature in its wild career is characterized by tooth and claw, dripping with blood. The best men and women are often the ones that suffer the most, physically and mentally. The ones that do the most to bring in Christ's Kingdom, are the ones that have the greatest opposition and are often killed. Jesus Christ the best of all was inhumanly treated and crucified. If God is supreme, why does He permit such tragedies? Jesus Christ is the answer.

Deliverance

Matthew 6:9-15

Deliverance is the only justification of Providence. If the Judge of all the world is right, much more, if He is love; then there must be deliverance possible from the evils that beset human life. "With every temptation God provides a way of escape." So Jesus taught us to pray, "Deliver us."

If there were no temptation, then there could be no triumph. If there were no disaster, there could be no rescue. If there were no struggle, there could be no achievement. If there were no sin, there could be no redemption. So God has made a world full of terrible things in order that man might win in spite of handicaps and opposition; and so he will be the greater and better. It is now possible to "rise from disaster and defeat the stronger." The butterfly by its struggles to escape from its cocoon deepens the colors of its beauty. The greatest glory of earth is a man or a woman beset by evils, but divinely superior to them, immune and triumphant.

Jesus is the expression of God's purpose in human life. He was "despised and rejected, man of sorrows and acquainted with grief." He was "tempted in all points as we are; yet without sin." He ever lived for the good of others; yet He was maligned and ill-treated and crucified. Through His suffering He was manifested to all as perfect; and out of the hellish fury of His persecutors He rises into the glory of martyrdom, in the eyes of all.

Jesus is the revelation of God's love to man. He did not in anger send the evils upon man; but in order to save man from these evils, He was willing to give His Son to die tha all mankind might be saved. Whatever w may say in explanation of the presence of ev and sin in the world, we can never say tha God was responsible and that God did no care.

The Holy Spirit of God is ever presen to grant deliverance to all that seek it in Him What more could God do than He has done

"In My Name"

John 14:1-14

Some think that God honors anything la beled "Jesus." The divine Teacher distinct ly denies that God is responsible for every thing done in His name, literally. "No everyone that says, Lord, Lord, shall ente into the kingdom of Heaven." It is just a true that adding the name of Jesus verbally to our prayers does not always guarantee the answer we want.

Some make a fetich of "For Jesus' sake." This phrase is good, for us, rather than for God. It should remind us of something. It is not because we deserve the blessing for which we pray that we have hope of an answer. We use the name of Jesus in prayer because we know we owe everything to Him; and we thus say, "Look not upon us as we deserve, but look upon the face of Jesus, Who is our hope, in Whom Thou art ever well pleased."

"In my name" means more than a mere signature. Some even forge the name, not applicable in their case. The name of Jesus stands for the spirit of Jesus. He was named for a purpose, and His name is true. It expresses Him. To ask in His name means to ask in His Spirit, in His attitude towards God, according to His will, with the purpose of Jesus Christ. To pray for vengeance and destruction, for selfish interests that would harm others, could not possibly be in the name of Jesus, though His name might be uttered many times.

Jesus has shown us His spirit in prayer. "Thy will be done." If we pray in a rebellious mood, demanding things from God, it is of no use to say "For Jesus' sake." That will not make the prayer "in Jesus' name." Some say, "If we pray hard enough, with sufficient faith, God will give you anything."

God forbid. We do not want to take things out of His hands. That was not the way of Jesus. "Nevertheless not my will but Thine be done."

Jesus' prayers were in the spirit of fellowship, rather than begging. He continually had communion with the Father. "I know that Thou hearest me always." He went out into the open spaces, apart from the sordid spirit of the world, and just talked with the Father, and was ministered unto by the Father. His soul was satisfied. His spirit was strengthened. "Go thou and do likewise."

According to Faith

Matthew 9:27-34

Some people pray and do not expect an answer. In Omaha Christians gathered in a certain Church to pray for rain; and only one, a boy, took his umbrella. They say their prayers, but feel, "What's the use." Where is their faith?

Joash, king of Israel, in the days of Elisha, smote on the ground with his arrows only three times; and so his victories over Syria were only partial. "And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then thou hadst smitten Syria until thou hadst consumed it."

Jesus could do no great work in Nazareth, because of the lack of faith in the people of His own town. The blind men that followed Him and cried out, "Have mercy on us, thou son of David," had conquering faith. "Yea, Lord. And their eyes were opened." It is just as true to-day, the blessing is gauged by faith.

God's willingness to bless does not depend upon our faith. He is not measured by our littleness or ingratitude or lack of confidence. God's supply is unbounded for everyone of us, unto the utmost. His love embraces the world. Every human being is within the sphere of His interest, never an alien.

The blessing depends upon our faith because only by faith can we be prepared to receive these choicest things, which are spiritual and can be received only by the spirit of man. The body receives material food. The mind receives knowledge. The soul receives spiritual things; and the soul must be awakened, and expectant before it can receive the spiritual good. The heart may be sealed, hermetically, against love; and even the infinite, divine love can find no place within the locked doors.

The disciples were right in asking, "Increase our faith." And their faith did grow as they exercised it. Our capacity for knowledge grows as we study and learn, as we use the knowledge we have. Our faith grows by its own glad achievements. Every year our faith should be conspicuously stronger.

Prayer of the Righteous

James 5:13-20

God is not changed by our prayers, even of faith. He is "the same yesterday, to-day, and forever." The Bible speaks of God repenting and changing His plans; but that is only from the human standpoint, so that men might be able to grasp the truth. This was anthropomorphism, but not a falsehood.

Prayer makes the channels by which the goodness of God flows to us mortals. The river is dammed by man, and a channel made so that the force of the water is directed to the machinery to be used. Prayer is our part; and without it we fail to receive the blessing. God is not to blame for our lack.

The righteous life, more than any words, prepare the channels and also prepares the heart and will to benefit the inflow of God's powers. "The supplication of the righteous man availeth much in its working." God has put within our reach His infinite resources; and we will secure this grace as we fulfill the conditions and become capable of utilizing this spiritual force.

Four men once brought a palsied man to the feet of Jesus; and the man was healed. This action of the four was a realizing of prayer, and it is the concrete expression of faith. "Pray for them that persecute you."

"If any among you is sick, call for the elders of the Church; and let them pray over him; and the prayer of faith will save him that is sick." Thus the prayer of faith opens channels into the lives of others.

"Confess therefore your sins one to another and pray one for another that ye may be healed." The health of mind and soul is far more important than that of the flesh. Besides, the soul responds more quickly and more completely to prayer and faith. The body is gross, and only to a degree will react to the mind and heart and spirit; but the soul is the proper vehicle of the spirit and entirely within its sphere of influence. Jesus prayed, "Father forgive them; for they know not what they do." Jesus also prayed for His disciples and for all that would believe on Him to the end of the world. Jesus ever taught the ef-

ficacy of prayer and led the way to prayer's answer.

"For Thine is the kingdom and the power and the glory forever, Amen." This ascription of praise is found in many old authorities, but it has been eliminated from the Revised Version, with doubtful propriety. It is a fitting conclusion of "The Lord's Prayer." It voices the right spirit of prayer. If it was not written in the first edition of Matthew's Gospel, it was taken for granted. No proper prayer can be made or thought without this ascription.

Ask

Matthew 7:7-11

Anything worth having is worth asking for. Surely! Jesus taught us to ask the Father, and not to be diffident. God does not repell us, but woos us, and seeks to draw us out towards Himself. He has the winsomeness of the infinite love. He is all-powerful and He is all-wise. He justly expects a courteous response. His great heart yearns for our love. *"Ask."*

The fatherhood of God gives us confidence to ask. "What man is there of you, who, if his son shall ask him for a loaf, will give him a stone, or if he shall ask for a fish, will give him a serpent?" "How much more your Father Who is in Heaven!" The parent is pleased with the confident faith of the son.

It is true that God knows what we need before we ask Him; but He desires us to ask. No father would like to have his son turn his back upon him, and forget him. Asking turns our face to God and reminds us of our relationship and of the great love of God for us. It keeps us from being wholly buried in the material interests of our life. It keeps us in the atmosphere of God's presence, in the sunshine of His love.

Feeling our need is not a prayer, though it may be a fitting prelude. Wishing for a thing is not a prayer, though it may be the inspiration of a prayer. But looking *to God* for something is a prayer, whether or not it is put into words. He can read our thoughts as well as interpret our words. There are many languages, but there is only one yearning of the soul towards God. This is the universal language of all human beings, the speech of the heart. This one characteristic of human nature makes the whole world kin.

The yearning of the soul after God, the life of asking binds us to Him by bands stronger than hoops of steel. This universal relationship with God links us with one another, and the closer we get to God the nearer we are to one another. "And thus the whole round world is every way bound by gold chains about the feet of God."

Seek

John 3:1-15

Nicodemus not only thought about Jesus, and lifted up his heart to God in prayer; but he sought out Jesus. It was not anything to his discredit that he came to Jesus by night. Afterwards when he was sure about Him, he was bold in His defence, and came to Him when even the disciples fled.

Nicodemus found Him. Jesus is always found by those who seek Him in sincerity. This intimate relation between seeking and finding holds in every phase of prayer, on every plane of endeavor. Some ask and sit still. They keep on asking until they grow tired, because they do not seek. We may ask for God's out-of-doors, and yet sit in a stuffy room. We may ask for food and do nothing to earn the food. We may ask for health and seek the things that injure our body. We may ask for knowledge and refuse to read books or learn from those willing to teach us. "Seek and ye shall find."

We ask for God's forgiveness, but do we seek it? We cannot seek it with the hope that He will let us do the same things over again. To seek this we must be willing to give it up, for the future. We seek forgiveness by cutting loose from the sin. We ask for the joy of God's presence, but do we seek it with the determination that will banish from our heart and life everything that is contrary to the spirit of God? "Your body is the temple of the Holy Spirit." Seek His indwelling with the whole heart.

We ask for a better world; but are we seeking this? Is our daily life the kind that lifts up public sentiment? What are we doing to enforce law? Do we vote every election for persons known to be honorable and in favor of law enforcement? Do we stand firmly behind the officers of the law? That is seeking God's blessing and that is patriotism.

We ask for the coming of Christ's Kingdom; but do we seek it? It has taken about six years for us as a nation to even go as far as to join The World Permanent Court. Now we have taken that very proper, short step towards World Peace, why not seek it with the whole heart? Otherwise we should

not ask God to keep us out of another World War.

Knock

Luke 11:5-13

It is something to ask a neighbor for a needed favor. It is more to go to his house. It is the limit to knock at his door. The man in the parable kept knocking; and he was accordingly rewarded liberally. Go to it.

Philosophers tell us that God is not like man. They laugh at our idea that God is a great hearted Father. Jesus Christ has not told us anything better than this, except that God is infinitely better than any earthly father. In a metaphor, let us knock at His door and prove Him. It has been done.

We do not like the "knock" in an auto engine. We do not advocate the "knock" of a grouch. But the "knock" of persistence is the key to success. It is a short form of the compound word "Stick-to-it-ness." It was what gave Jacob the blessing from the agent of Jehovah. "He blessed him right there."

Matthew records the promise of Jesus for "good things." Luke puts us on the highest track of man's most exalted ambition, the spiritual things of the "Holy Spirit." In this best of all opportunities man fails the most to persist. We persist in knocking for material things, but languish easily in the pursuit of spiritual equipment.

As Christians we desire most of all and first of all a spiritual vision. We must see the new world of things unseen by the eye of the body. We ask for spiritual sight. We seek it from Christ. Often we need to persist before we see these realities as anything more than "trees walking." The easiest forms to see are truth, honor, love, and the sacredness of human life. Then we vision the beauty of worship, of conscious fellowship with God, our spirit communing with the Spirit of God, and finally our definite relationship with God. "Abba, Father!"

"How much more shall your Heavenly Father give the Holy Spirit to them that ask Him!" This is God's unspeakable gift, the greatest possible. Jesus said that by His Spirit we could do greater works than He did while in mortal flesh. Endued with this supreme gift we possess uninterrupted joy and fellowship, conscious of His continual fellowship and care. This is for all that ask and seek and knock at this marvellous door of opportunity.

Fasting

Mark 2:18-22

Fasting has been degraded and nullified by many, who think it means only abstaining from certain kinds of food. "Behold in the day of your fast ye find your own pleasure and oppress all your laborers." (Isaiah 58: 3.) The fast that is acceptable to God and profitable to us is spiritual.

Fasting is for an occasion that demands it. Jesus told His disciples that they should not fast while He was with them. But the days came when they did fast in the proper way.

"Is not this the fast that I have chosen? To loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke?" "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily, and thy righteousness shall go before thee. The glory of Jehovah shall be thy reward. Then shalt thou call; and Jehovah will answer; thou shalt cry, and He will say, Here I am."

Robert Herrick has thus expressed this Bible truth:—

"Is this a fast, to keep the larder lean, and clean
from fat of veals and sheep?
Is it to quit the dish of flesh, yet still to fill the
platter high with fish?
Is it to fast an hour or ragged go, or show a
downcast look and sour?
No! 'Tis a fast to dole thy sheaf of wheat and
meat unto the hungry soul.
It is to fast from strife, from old debate and hate,
to circumcise thy life.
To show a heart grief-rent; to starve thy sin,
not bin,
And that's to keep thy Lent."

* * *

A telegraph-wire must be completely insulated before it can convey the electric communication. So we must be separated from the world before God's message to sinners can have free course through us. When Saladin looked at the sword of Richard Cœur de Lion, he wondered that a blade so ordinary should have wrought such mighty deeds. The English king bared his arm and said, "It was not the sword that did these things; it was the arm of Richard." We should be instruments that the Lord can use, and when he has used us, the glory should all be his.—*George F. Pentecost, D.D.*

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Lynchburg, Virginia

Service is held aloft as a desired good; but how much of service will flow from the lives of our young people steeped in an education which makes money the deciding factor in choosing a calling, prostituting it to the dead level of the "Survival of the Fittest."

Chapter 8—Further Acquaintanceship.

SERVICES were exceptionally long one Lord's Day at the little brick church which Helen and Bettie attended. The girls were belated in consequence, and despite the clear sunshine and its beautiful effect upon the deep snow; they were more interested upon reaching Ivy Hall than loitering along the narrow snow-shoveled path to admire the scenic effect. Without noticing his approach, they looked up as a shadow fell across their path to find Harold facing them.

"Two little nuns from cloister halls, I warrant!" he gaily accosted them.

"And one lone monk from a dingy monastery!" sang back Helen, catching his spirit. He turned and walked with them as they hurried on.

"Were your at *church?*" inquired Harold.

"Were *you* at church?" responded Bettie.

"I was," he replied.

"And so were we," she explained.

"Where?" he asked with interest; for it had just occurred to him that he had never learned anything of their church affiliation, although they had talked on almost every other subject.

"At the little brick church back there," answered Bettie, pointing back to the building they had recently left.

"What denomination?" he queried, letting his gaze rest for a moment on the building she designated.

"It has no denominational title," Bettie informed him, much to his surprise. "You see, we accept no device, or practice, or name, which in any way might interfere with the simplest kind of a Christian life."

"How very odd," he said in surprise. "I never heard of such a thing. But surely, you have some kind of a name for your organization?"

"Our organization is the congregation meeting back there in the brick chapel. It owes no allegiance to a higher human authority, and has no body of men to whom it is responsible. The little brick chapel does have a name, however. I noticed it stamped on the cover of a hymn-book we used this morning. It read: 'Property of the Church which meets at the corner of Hill and Circle Streets.' "

"But what body is it affiliated with?" he insisted. "Surely, it is not the only church of your faith."

"It is affiliated with no other," she replied. "This congregation is independent of any other. It has its own officers, and conducts its own affairs in its own way. No body or outside power has any control over it."

"Is it a Congregational church?" he asked, thinking to restrict her to some avowal of denominational relationship.

"Not of the Congregational denomination," she replied. "It does have a pure congregational organization."

"But where does it get its plan of organization?" he could not help asking, in his bewilderment.

"In the book of Acts," she replied. "That gives us all the information and plan we need."

"Again I say, 'How odd!' But is this the only congregation of the kind in the world?" he asked, insistently.

"I hope not," she replied, smilingly reassuringly at the perplexity in his face. "In fact, I know of another one just like this as two peas in a pod. My home church is a duplicate of it."

"Strange I never heard of such a church before; but I admit it is quite reasonable, after all. I do know there are all kinds of independent religious movements. This one interests me. But who controls these churches, or disciplines them, or regulates their policies?" he continued, not quite satisfied as yet.

"Each church controls itself; and disciplines its own members in the light of its own teachings."

"The more interesting it becomes, the more we learn," he assured her. "But who decides upon what is correct teaching?"

"Each congregation decides it. I must say, however, that they only insist upon a unity of interpretation of important doctrines, and these the ones the Protestant world has been united upon for scores of years. On minor points of interpretation, each member has full liberty; but not to disparage his brother's belief, or bind his interpretation upon him. What difference does it make whether they believe alike as to which foot, the right or the left, they should first thrust through the church door on entering? They might differ very decidedly on this matter and still be good brethren."

"I surely want to know more of this interesting church, but we are at our journey's end," he continued. "But can I prevail upon you two to accompany me to church this evening? By way of an inducement, we have a famous foreign soloist in the choir tonight; and I am sure Doctor Moss will deliver an interesting sermon. Will you both go?"

"Sorry," said Bettie. "But I do not approve of sermon 'tasting.' I feel that my duty is to my church, and I can help it by regular attendance. But, Mr. Goodwin, we appreciate your invitation and mean no discourtesy."

"Why, Bettie Marshall, of course we will go to Harold's church!" spiritedly remonstrated Helen. "Mr. Goodwin, we will go with you; and that, gladly. Bettie is so unreasonable on religious matters. You know you are, Bettie dear. Let us not be so narrow."

"But, Helen,—" began Bettie.

"I will go any how, Mr. Goodwin. Come for me. And I am sure I can persuade Bettie to go along." And with a hurried "good by," Helen dragged Bettie up the steps and into Ivy Hall without further words.

As promised, both girls accompanied Harold that night. It was the largest church in the city. The heating and lighting were ideal. As Helen, bright-eyed and palpitating, looked about her, the crowd gave evidence in dress and demeanor as belonging to the best families of the city. The choir, led by a great pipe-organ, was satisfying and consoling in its renditions. The promised soloist was one of world-fame and Bettie, as well as Helen, hung enraptured on his interpretation of one of the world's great hymns. The sermon by Doctor Moss was fully equal to his great reputation, as the most eloquent pulpiteer in the city.

"This is true religion," whispered Helen to Harold. "It takes art and music and material agencies to make religion. It is nothing unless it has splendor and magnificence. This lifts me up." But Bettie did not comment. What she thought was another matter. Had she expressed those thoughts, Helen would have answered her in two empahtic words, "Narrow bigot!"

The Lord's Day following, Harold joined them at the close of the services in the little chapel; and Bettie was surprised to learn that he had been present throughout the services. Helen at once had detected his presence, for she had been interested far more in learning who was present than in the services themselves.

On the homeward walk, Helen had the conversation very much to herself, and her light-hearted thoughts poured forth from her lips like the ceaseless murmur of a shallow streamlet. Harold was reflective; and Bettie, noticing it, respected his reticence by refraining from talk.

"I hope," she thought, "that Harold did not regret the simplicity of our service. Our preacher being away left local talent to conduct the exercises. I am sure he could not be much impressed when he compares it with his own church."

But she was mistaken. Harold had received a new impression of religion which had made a decided impression upon him. He had arrived early and selected a rear seat. The room was not large, but was soon well-filled. After the opening songs, one of the Elders arose and stated that while the audience was not quite as large as usual owing to the well-understood previous announcement that the regular preacher was to be away, and had provided no substitute, still he was pleased that so many had realized their blessed duty and holy privilege of meeting. Harold had the unusual experience of watching a service in which those of the pews assumed the function of the preacher.

It was the first time in his life that he had attended a service where the only motive of worship had brought together so many people. It has become quite the custom to delegate our worship to others in this present decadent age. He found himself wondering whether their services when a regular preacher was present

could bring out a larger audience. Some way, the conviction fastened itself that these people had caught a correct vision of what worship meant. They had gone beneath that surface state in which curiosity and interest in what a preacher might say had proved a drawing power, and had caught hold of the fringe of the garment of real religion. After all, was not a quiet hour spent in worshipful communion with the Source of All Wisdom the really valuable opportunity the day afforded? He tried to place himself in their attitude, and succeeded. Everything said and done helped to this end. He had never felt so actually in the presence of God as he did at this time. This was a pew phase of religious life and experience to him.

A closing hymn was sung, a brief benediction pronounced by one of the deacons; and after a minute or thereabouts of what Harold thought was an appropriate holy afterhush, the members of the congregation socially shook hands, and cordially engaged in conversation with friends, visitors, and strangers. Stranger though he was so many spoke to him and the welcome was so genuine and heartfelt that his soul was lifted up, and he found himself saying in a whisper, "Surely, these are the Sons of God."

The spirit of that service went with him through the days which followed. He found himself in his abstractions pondering his own religious experience as he came to it through the association in his mind of the two girls who strangely engrossed so much of his thoughts. As he came to know them better, he was convinced that they were the most splendid type of womanhood he had ever known. To be sure, he saw the differing response they showed to the unsettling things that the university offered. He was not fair in his analysis, for he could see nothing but the ideal in Helen Barnes. A fair appraisal would have been otherwise.

Bettie and Helen are two of the many types of American college girls: one honest, faithful, sacrificing, true to principle; the other, equally honest, but vacillating, selfish, and alert to any influence which tends to justify her selfishness and release from sacrifice. But the results that we must trace in them are not so much the original difference in character as the dangerous influences which produce ruin where otherwise a high type of young womanhood might have been developed. Even a girl of stability and character like Bettie felt its effects, and tended at one time to let down in her ideals and controlling motives. How many examples of both conditions there are among our college girls is a matter for conjecture.

One thing, however, stands clearly forth; and that is that hidden dangers lurk in the speculations and faith-shattering theories that are put forth so glibly by word of teacher or page of text-book, intrenched behind the vaunted claims of "academic freedom." Behind this hide all the destructive devices of modern anarchy, infidelity, and degeneracy. Awake, Americans! Your sentinels are asleep, and the enemy are digging at the very foundation of national integrity. One who relies upon truth and certainty needs no camouflaging of his position under the guise of "modern scholarship," and "academic freedom."

We do not oppose truth whether ancient or modern, whether the product of man's reasoning or the Spirit-spoken Revelation of the one, true, God. We do not decry *true scholarship,* —the more of it, the better. But the absurd assumption that certain theories which parade themselves as *modern scholarship* shall set aside the miracle-proven truths of the universe and its Creator,—is, to say the least, crass nonsense. Apologies are always based upon errors committed. So, apologetic arguments are a confession of uncertainty and falsehood: an attempt to clothe error in the verbal guise of truth.

The instructor who teaches his doubts, or knowingly the doubts of another, is a firebrand of destruction. There are verities enough to teach. These at least should be taught first, leaving the speculations to be attended to after the facts are learned, or relegated to those mature enough to weigh the evidence. The argument, that doubts and untrue theories should be taught, because they are in the lime-light, is but a new phase of the same old excuse, "that a young man must sow his wild oats." One is in the realm of the moral-intellectual while the other is in that of the moral-physical; but both are equally disastrous. It is not good teaching that a man must for a while in his life proceed along a path of vice and evil as a means for fortifying him against the pitfalls of the world. Very few ever reach the heights of goodness by traveling along the roads of evil.

The slaughter of the innocents goes on in university, college, and even now it is becoming rampant in the materialism and frivolous air of too many of our high schools. Mammon and unrighteousness sit enthroned. The need of sacrifice, moderation, and temperance

is an unpopular doctrine. The child must be permitted to follow its choice, the line of least resistance. There must be no restraint. Selfishness is entrenched; but conscience is salved by a shibboleth of "service," which is but an empty form. *Service* is held aloft as a desired goal, but how much of service will flow from the lives of our young people steeped in an education which makes money the decisive factor in choosing a calling, prostituting it to the dead level of the survival of the brute?

Do our institutions of learning produce those who count as the highest service the preaching of the eternal truths of God? No! Modern education is depleting the pulpit. The dollar rules!

Do our institutions of learning produce those who count as the highest service the teaching of the young? Not unless teachers' salaries are raised. The dollar rules!

Do our institutions of learning provide those who count as the highest service the opportunities of the mission-fields? Again, no! Not a germ of missionary inspiration can survive the atmosphere of most modern education; and when it does it is so loaded down with doubt as to be devoid of spiritual power. Missionary sacrifice is openly scorned. The dollar rules!

Evangelism lags; consecration lapses! The unmet call for nurses is unheard. This discrimination exercised in medical education has shut out the poor young man of special fitness; only the wealthy can qualify. The dollar rules!

Faith in the Bible languishes. Sin, vice, and misery abound, because the Faith declines. Entertainment has usurped the place of worship. Salary, not service, has become the real test of our ambitions, despite the falsely uttered word of mouth, which prates of "service" but does it not.

And back of all this condition there is the asphyxiation which comes from the insiduous injection of the jungle poison. The child from his earliest years is filled with the false teaching that he is but the descendant of the slimy worms, and creeping things; that he is but the son of a hairy monster that fought and killed and preyed upon the innocent victims hiding in its jungles. The "survival of the fittest" embodied in the spirit of war has overshadowed the human love taught by Jesus. Animal selfishness has usurped the spirit of that sacrifice that God himself exampled in giving his own Son.

LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

Valuable Extracts from a New Book

IN the June-July number of this magazine we gave a review of Dr. Charles H. Coates' important volume, "The Red Theology in the Far East." We wish it could have a wide circulation in this country. It is published by Chas. J. Thynne & Jarvis, Ltd., Whitefriars Street, E. C. 4, London, England. The price is six shillings in English money. The same firm publishes many other valuable books of an evangelical character; among which we would mention the following:

W. B. Galloway's "Physical Facts and Scriptural Record" (3s.); "Science and Geology" (3s.); "The Testimony of Science to the Deluge" (3s.); Joseph Reader's "The Divine Mystery: A Vindication of the Godhead of Jesus" (1s. 6d.); George Williams' "Supposed Bible Contradictions" (1s.); Herbert Crossland's "How God Speaks to Man: Inspiration and the Critics" (4d.); D. M. Panton's "The Godhead of Jesus" (6d.); E. L. Langston's "Inspiration and Higher Criticism" (1s.); E. Naville's "The Law of Moses: A Vindication of the Pentateuch" (2s. 6d.); C. T. Ovenden's "Modern Criticism of the Holy Scriptures" (1s.); E. Hart-Davies' "Jonah: Prophet and Patriot" (3s.); "The Student's Commentary on the Holy Scriptures" (1060 pages; 10s., postage, 9d. "Uncompromisingly loyal to the fundamentals of the Christian faith").

The work now under consideration contains an excellent chapter on "Nature and the Supernatural," which proves that, since God is the personal and transcendent God, His operations cannot be limited to mere natural law, for that would tie Him up within the mechanism of the universe, and would

be little better than the mechanistic theory. Our author makes some nice distinctions in his treatment of reason and revelation. "The function of reason in religion," he says, "is not to discover truth, but to attest it to the heart and conscience as it is announced or recorded by inspiration. The Holy Spirit reveals in the Scriptures a multitude of truths which reason could never have discovered, but which, when announced, she is able to attest. The Holy Spirit never reveals anything which is not either amenable to rational test, or associated with other truth which is so amenable."

Again: "Reason can be the true spouse of revelation, but only by being redeemed. She is broken, biassed, refracted, partial, by reason of the primitive fall of the only being besides God who truly possesses her. Man's mind, even in its best natural moods, is darkly touched with evil: its tendency is perversely to veil its eyes before all truth which threatens to force it into the presence of God. Consequently unregenerate reason is not impartial in its investigation of truth. This applies to natural and scientific truth as well as to spiritual, where the former touches the orbit of religion, or appears likely to do so. . . . The natural mind prefers to hide from God amid the facts of His universe—the trees of Eden. It has too often been detected in twisting and training those trees in order to complete the veil."

Of course, the unbeliever, and perhaps the Modernist, as well, will resent these statements; but, after all, how true they are to human nature in its unregenerate state! For example, why would not all men rejoice in the literal acceptance of the first two chapters of Genesis, which teach that there is a God, all-powerful, all-wise and beneficent, who created the universe, and therefore is able to uphold it and care for it; who created man in His own image, and therefore must love and protect him? One would think such announcements in any book would be greeted with shouts of joy. They so adequately explain all phenomena, those of the highest as well as the lowest order of importance. But, no! there are many people who prefer almost any kind of a theory to the Biblical world-view. They do not want to retain "God in all their thoughts." They want to place themselves back of the facts of nature whenever God approaches them, thereby establishing a very telling homology between themselves and Adam and Eve, who tried to hide from God behind the trees and bushes of the garden. That old story can be duplicated today in a thousand instances.

On another page (p. 46) our author draws an acute parallelism between evolution and Buddhism. He says: "But what Buddhism affirms by its theory of transmigration, Modernism affirms in principle by its theory of biological evolution. According to the latter (evolution), not only may man be only the summit of a biological ascent from the ape but he may, in fact, have been evolved therefrom by a succession of widely different organisms—like Buddha, who arrived through hundreds of other forms, ranging from a beetle to a tiger." In Buddha's case the result was accomplished by the turning of "the Wheel of Life"; in the case of evolution it comes about through the bloody struggle for existence.

In the following quotation the wonted argument from homology and morphology is deftly yet scientifically turned against the evolutionist:

> The rabbit and the hare are much nearer to each other in morphological type than, say, a greyhound and a bulldog, or a fantail or a pouter. Yet all the costly attempts made to secure a cross-breed between the hare and the rabbit have failed, although the only noteworthy difference between them as types is that the offspring of the rabbit is blind and naked at birth, and therefore lives in a burrow, while that of the hare is fully coated and able to see at birth, and lives in the open. On the other hand, all the numerous kinds of dogs are retraceable to the original type, the wolf-hound or jackal; while one of the earliest facts noted by Darwin himself was that all tame varieties of pigeons, if left to themselves on a desert island, revert to the one slate-blue wild pigeon type, even to the dark rings around the legs.

In geology our author accepts the catastrophic view, and gives good reasons, like the following:

> "But there is further evidence both of the suddenness of the catastrophe and of the means by which death was brought about, in case of the northern mammoths. First, the perfect preservation of their entire physical economy by the endless frosts, as fresh as on the day they died, discloses the fact that the nostrils are distended, and the blood-vessels of the head abnormally gorged with coagulated blood, both being symptoms pointing to death by some form of suffocation. Second, their stomachs are frequently found full of undigested food. Wild animals do not feed when in a state of alarm. Yet all these creatures had been feeding within an hour or two of the event, whatever it was, that overwhelmed them. One specimen was discovered by Hertz, not only with stomach full, but with mouth full also! Third, in considerable areas the herds were found with

heir heads in every case turned toward the north, s if fleeing from some common danger advancing rom the south.

Additional to the fact of sudden death having vertaken these great animals over a vast era, it nay here be remarked that, representing as they lo a tropical fauna, yet being thus found preerved in perpetual ice, they prove that an extreme hange of climate took place with instantaneous uddenness at the time they died—as Dana remarks, the cold 'became suddenly extreme, as of a ingle winter's night, and knew no relenting afterward.' For if the change had been gradual, if the process of change had occupied even as much as a month, it is evident that their frozen carcasses would now be found in a state of advanced decomposition instead of freshness and entirety."

By a comparison of the immense extinct animals of bygone ages with their greatly diminished successors of the present day, our author brings a telling count against evolution, as follows (p. 97):

But nature is no respecter of theorists. She refuses to bow to or to flatter the most brilliant of the order. For the fossil-record of nature tells us that the ancient antideluvian world possessed, kind for kind, startlingly larger and better fauna and flora than our modern, partially ruined biological economy can show. What about the frogs, six to ten feet long, with heads twenty inches in length, and jaws more powerful than those of an ox, in the Permian of Texas (Sternberg)? What of the Club Mosses, in our modern world mostly trailers, and never more than two feet in height, but which in that age were "great lepidodendroid trees" (Geike); dragon flies sixteen inches long and with a wing-spread of over two feet (Price); elephants twice the weight of the modern elephant and nearly a third taller (Dana), whose twelve-foot tusks (as appendages growing through life) prove also a much greater longevity than the species now enjoys; and so on through the lions, the bears, the rhinoceroses, the hippopotami, and the fishes.

As to man himself, the teeth of the Cro-Magnon skulls, perfectly sound, yet worn down to the very sockets, prove both a greater longevity and a much better physical constitution than modern man enjoys, and incidentally affirm the historical reasonableness of the great ages of the patriarchs recorded in Genesis V. In short, not only are our modern plants and animals degenerate dwarfs, but the change, as established by the geological record, was sudden and complete.

One might add that evolution also fails in this respect: It is dependent on the struggle for existence and the resulting survival of the fittest; but it is not in the remotest degree probable that the dwarfed animals of today could have killed off their immensely larger and stronger predecessors of the geological ages. If they had thus destroyed them, they would have eaten their flesh, and thus we would not find it preserved in cold storage up to the present time. Moreover, there would be no reason according to the evolution theory for the immense number of fossils of all kinds being gathered together in one place, as they are so often found to be by geologists.

The second part of Dr. Coate's book treats of the situation in China, where Modernism, with its concomitant, evolution, has largely gained sway. The methods of the Modernists are brought to light. Many instances are cited. We give here one of them.

A fundamentalist friend of the writer, who was the superintendent of a union Sunday-school in mid-China, relates that some time ago he took occasion to investigate information received that certain missionaries newly arrived as teachers in the school were teaching the scholars that the Old Testament was only a collection of old warsongs, legend and folklore, of small historical value, and the scholars were asking if this were really so. The reply to the complaint made by the missionaries concerned was quite frank, that these were indeed the views that they themselves had imbibed in their seminary in America, and that they had retailed them in all good faith to their scholars. But the most significant point in their reply was this: "We were advised by our seminary tutors in America," they said, "that, whenever we commenced the teaching of these views in school or college, we should always endeavor to secure a well-known conservative as superintendent, to give credit to our position as Bible teachers, and to work in behind him with these views as quietly as possible.

Certainly one might say that such methods are honest and open "over the left shoulder," as the saying goes. Our author, at some length and by the citation of a number of instances, exposes the compromising character of Modernism in its relation to the native religions. He describes a union Easter service in which the following persons took part, showing that it must have been a religious conglomeration: Dr. R——, the president of the International Institute of China's Society of all Religions; a Doctor of Divinity; Dr. V——, a professor of Christian Theology in a so-called Christian university; Dr. L——, dean of the Theological Faculty of the same institution; a Bishop of the Eastern Orthodox Church Mission; a Baron representing Hinduism; two head priests of the Chinese Buddhist temple; two Taoist abbots; two leading Lamas from Kansu province, and eight Lamas from Thibet This gathering took place on

Easter Sunday morning. The chief seat in the center of the platform was occupied by the Panchen Lama, who was a Buddhist Arch-Priest, the spiritual representative of Lamaism. There were two Christian choirs and a Buddhist choir, the last concluding the service with a Buddhist chant.

Dr. R—— delivered "and address of homage" to the grand Panchen Lama, and actually "wished success" to him "in fulfilling the mission of Gautama, the Buddha, Jesus the Christ, and all holy men." In concludnig his address, Dr. R—— humbly asked the Lama for "a message which they might carry with them as they journey together the pathway of life."

And what followed? The Panchen Lama thereupon delivered "a sermon on the Eight Grades of Retribution in the Buddhist hell, and on the best method of attaining Buddhahood—vegetarianism, that is, abstaining from turning animals into another transmigratory existence by slaying them for food. He closed his address by exhorting his hearers to embrace Lamaism without delay and to study the Buddhist sacred books."

Surely this must have been uplifting to the professed Christians who had part in the conglomerate service. Our narrator tells us that, "throughout the proceedings, when not ac ally addressing the audience, the Lama's were moving in prayer and blessing. T meeting closed with an undignified scram by the audience for incense-sticks which holy Lama had blessed." Dr. Coates' mo reflections upon this service almost cause real Christian to hold his breath and wond what our Lord Jesus Christ must think wh he contemplates such a spectacle: "It was religious service, solemnly participated in wi both Buddhist and Christian religious pr cedures, rites and music, ending with a thri repeated bow of homage by the audience to man who claimed to be a divine incarnatio all deliberately staged and carried out on t day of the great Christian festival of resurre tion. And the initiative in it was taken b men who claimed to be Christian missionarie in the name of the Christianity of three co tinents!"

Thus Modernism in China, as well as o other mission fields, is a movement of con promise. It condones all pagan religions. destroys the uniqueness and finality of th Christian faith. It is a weather-cock religion It is a spirit of compliance. It lacks the spina column. It does not walk uprightly. It bow and scrapes to human-made systems.—*L. S. K*

A Handbook of General Ethics

Reviewed by George W. Ridout, D.D., Professor of Practical Theology, Asbury Theological Seminary, Wilmore, Ky.

(The book here reviewed by Dr. Ridout is "A System of General Ethics," third edition, revised, By Leander S. Keyser, D.D., Professor of Systematic Theology, Hamma Divinity School, Springfield, Ohio. The Lutheran Literary Board, Publishers, Burlington, Iowa. Price, $2.00.)

THE writer of this review has taught College Ethics in two schools, covering a period of eight years. We have used Newman Smyth's, Archibald Alexander's, Borden P. Bowne's, and Dr. Keyser's works; but in our judgment the best, clearest and most eminently Christian book on the subject is Dr. Keyser's "A System of General Ethics."

We have often desired that a man of the orthodox school should write textbooks for our Christian colleges. Dr. Keyser is doing this very thing. His texts on "Christian Evidence" and "General Ethics" we have used in both college and seminary work with the utmost pleasure, profit and satisfaction. "A System of General Ethics," which has now run into the third edition, has the following desirable qualities:

1. It is written in a terse, crisp and most readable style. It is not, as so many books of this kind are, wordy and cumbersome, and hard to be understood by the average student. Dr. Keyser's style is as clear as crystal.

2. It is thoroughly sound in its bearings upon theological questions. I have met no book like it that shows up the sin question and the holiness of the Christian system more faithfully.

3. It is strong and stalwart in its standards. It holds up Bible ideals throughout. There is no equivocation on any moral issue. It follows the straight line from start to finish.

4. It is also philosophically sound. Indeed, Dr. Keyser takes the time to expound some necessary things in philosophy and psychology that come in particularly handy for

dents who have had no philosophy.
5. It is scientific and thoroughly up to date.
gives the latest word on vital questions.
6. It is original in its general make-up and ting. For a textbook there is nothing like on the market. It is so arranged typo-aphically that the reader can see at a glance dominant idea and objective of the book. r the teacher the general construction of the ok makes it most available for the classroom, d at the same time suggests paths for further earch.
7. It is eminently practical. While giving philosophical and theological bearings on hics, it is nevertheless one of the most all-und practical treatises on the subject of orality that we have met with. We unhesi-tingly recommend it as unique in the field moral philosophy and as an ideal textbook r the Christian school.

I have adverted to its treatment of the sin estion. For instance, what finer setting n be given than that in Division 4, where sin defined and then brought out in this three-old way:

I. The Fact of Sin.
II. The Genesis of Sin.
III. The Cure of Sin.

The relation of Ethics to the other sciences is well put in the discussion of Sociology, Philosophy, Psychology, etc., etc., in the first section of the book. "The Ground of Right" is a fine discussion, in which the various theories of the Greeks and other schools, including evolution, are lucidly stated. "The Law of Right" shows up beautifully the majesty of Moral Agency, the Conscience and the Freedom of the Will, while the book postulates the Ultimate Ground of Right as God—absolute and holy—the great objective of the moral system of the universe, as well as of redemption, being, "Be ye therefore perfect even as your Father who is in heaven is perfect" (Matt. 5:48).

In conclusion, let it be said that Dr. Keyser has rendered a great service to the study of moral philosophy, and has written a book on Ethics from the standpoint of the fundamentalist and the orthodox Christian thinker and student which is without an equal, we believe, in this particular field. All orthodox schools and teachers should use this book, and seek to circulate it. It is a great work.

Recent Attempts to Relegate the Psalms to Mythology

Elucidated by Professor Eduard Koenig, D.D., Bonn University, Germany
(Translated by Rev. E. W. Hammer, Lynbrook, New York)

(Translator's Note: The reader will be interested to know that Professor Koenig will shortly issue a new commentary on the Psalms. C. Bertelsmann, Guetersloh, Germany, is the publisher. This new commentary will contain detailed references to the modern tendency of associating the Psalms with heathen mythology. The work is largely a reaction to this trend. As is well known, the venerable author systematically refutes all unscientific and unhistorical methods in interpreting Scriptures. He delivers his blows against pseudo-critics with telling effect. In disclosing the groundlessness of the modern tendency, his book will, as he says, "have performed an important duty in the realm of present-day Biblical interpretation. God willing, it will also solve other problems with regard to the linguistic and theological exposition of the Psalter which the pious Johann Arndt called 'the heart of the Old Testament'." The translator has been privileged to gain considerable knowledge of Professor Koenig's work. The conviction grows that the "old faithful defender of Biblical truth" has not yet spoken his last word.)

MODERN exposition of the Old Testament has advanced beyond the ancient method of allegorizing Scripture. According to this method, for instance, the raven (Gen. 8:7) signified carnal minded man (many other examples may be found in my Hermeneutik des A. T., 1916, pages 10 ff.). Surely modern Biblical exposition ranks far above the practice of past centuries. But it is debatable whether the modern method has realized the ideal of grammatical-historical exposition. Recently I have gathered material for the consideration of this question while doing some research on the Psalms. Here are a few of my observations.

As one very lucid example I refer the read-

er to the words which the Psalmist wrote with regard to the sun: "In them (the heavens) hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course" (Ps. 19:4B-5). Is it conceivable that this portion has recently been interpreted as a poem on God's marriage to the sun? Yet such is the case. Far be it from me to draw a general conclusion from this extreme instance. But there are other recent Psalm commentators who are writing in the same vein (their names and the references will appear in my new commentary). They call Ps. 19:4b-7 *"A Hymn to the Sun,"* just as the Egyptian poem of Pharoah Amenhoteph IV (circa 1370) was called his "Hymn to the Sun". As is well known, that particular Pharoah was the originator of the sun worship. But the composer of Ps. 19 was of a far different mind. In his verses we have a song of praise to the Creator of the sun.

In Ps. 19:4b-7 we have very clear proof that the connection with the mythological thought, on the part of the representatives of the Old Testament religion, was utterly dissolved. This is in contradiction to the Egyptian "Hymn to the Sun". It is entirely unhistorical for these recent commentators on the 19th Psalm to attempt to re-establish this connection.

How strong the tendency at present is to intermingle Old Testament religion with the mythological conceptions, especially of the Babylonians, can easily be seen. Here are some more examples.

In Ps. 104:6f we read, according to the original text: "Deep! Thou didst spread it out as a vesture. The waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away."

How do recent expositors interpret this? According to one of them, "the mythological is still faintly evident." The word "rebuke" reminds another of "Marduke's threatening" (a Babylonian deity). A third "feels a slight pulsation of the Babylonian myth of Creation." A fourth, finally, says: "It is a trace of antiquity here, that mention is made of a highly incensed Deity inveighing against turbulent waters."

The question arises: How must a poet express himself in order not to incur the charge from these expositors that he desired to express Babylonian myths? Or are they *predisposed* to hear "Marduke's threatening"? Or, according to the fourth interpreter, the Psalmist lets Him fly around "highly censed" against His own work, created Himself. What an unnatural thought c nection this last commentator attributes the text? Too much stress is laid on word "rebuke" which really means a lo energetic command. Nowhere in the text mention made that God was "highly censed". There is no foundation in the t of Ps. 104:6f for the modern theory that these verses reference is made to the Bal lonian myth of a conflict between Mardu and the watery deep represented as the go dess Tianatu.

Are there other expressions in the Psal which favor these modern assertions? Se eral interpreters answer the question in t affirmative. Their newest claim is that "t section, Ps. 74:12-17, refers to a great divi act, according to which Jahwe has re-orga ized the world, and is become its Lord (P 74:15-17). This can refer to nothing le than the 'Creation'. Hence, it follows that t leviathan and the 'sea-monster', overpowere by God, their destruction spoken of, togeth with the 'breaking up' of the deep, signify t monsters of the original waters."

How much of the above is actually esta lished by the text?

This is my translation: "(12a) Yet God my King of old, (12b), consummating deed of salvation in the midst of the earth (13a) *Thou* with Thy strength didst cause the s to toss (13b), breakest the heads of the lon sea-monster (14a); *Thou* breakest the hea of the leviathan in pieces (14b), gavest him t be food for the desert animals (15a). *Tho* by cleaving (Ex. 17:6, etc.), didst bring fort fountain and stream (15b). *Thou* hast (o the other hand) dried up constant strea (Jos. 3:17; 16a). The day and the nig are at Thy disposal (16b). *Thou* hast pr pared the light-containing bodies and esp cially the sun (17a). *Thou* hast set all t borders of the earth (17b). *Thou* hast mad summer and winter."

According to the words, "Yet God (i Elohim Psalms equal to Jahwe) is *my Kin* of old, consummating deeds of salvation *in th midst of the earth"* (verses 12a, b), t author of these words is only *looking back t the establishment of Jahwe's kingdom ov Israel,* concerning which Exodus 15:18 say "The Eternal is king forever and ever. Then, in this connection, the poet desires t mention a few of the deeds of salvatio wrought by the King of Israel *in the mid*

the earth (verse 12b). These are connected by Israel's experiences from the breaking up of the sea (verse 13a: Ex. 14:21) to the destruction of the Egyptian host and the dividing of the rock (verse 14b: Ex. 17:6, etc.), and the drying up of the Jordan (verse 15b: Josh. 3:18). Does the poet speak of "Creation" in verse 16f.? No; he only adds a few strokes of the pen more thoroughly to extol the previously praised activitiy of the Savior-God. And since God's activity, for instance, in sending the cloud by day and the pillar of fire by night (Ex. 13:21) required a longer period of time, the Psalmist refers to the fact that "day and night are at the disposal" of this heavenly King of Israel (verse 16a). And naturally, in connection with this, the Psalmist reviews the order of the planets as ordained by God (verse 16b), from whose course the changing seasons depend (verse 17a).

According to the natural axiom (see in my *Hermeneutik*, page 78), taken from Luther and John Gerhard, that the clear passages of the context must pave the way for the correct understanding of possibly obscure instances, the exposition of Ps. 74:12-17 can have its correct starting point only in the lucid expression at the beginning that "Jahwe was Israel's King from of old." Since this relation of Jahwe to Israel (Ex. 3:14) is established by the glorious deliverance of Israel from Egyptian bondage (as we also note from Ex. 15:18), the following textual content must lie beyond that period. In harmony herewith, this heavenly King of Israel is immediately (in verse 12b) characterized as the Being who consummated deeds of salvation "in the midst of the earth." How the remaining text connects most naturally has been previously shown.

According to these facts, I cannot possibly draw the conclusion that the author of Ps. 74:12-17 desires to speak of "Creation" and that, under the picture of the leviathan, he did not allude to Pharoah and his host, but to the Babylonian Tiamatu, who is supposed to have branched off from the true God, as, according to the Babylonian idea, this goddess came from Marduke. Such expositions, fostered by recent commentators on the Psalms, must be designated as a "mythologizing" attempt.

Reviews of Recent Books

Creation—Not Evolution. By Alonzo L. Baker and Francis D. Nichol. With a Foreword by George McCready Price. Pacific Press Publishing Association, Mountain View, California. $1.50.

Now, kindly reader, turn to page 392, bottom of the first column of the June-July number of the CHAMPION for the review of this book. The paragraph begins with this sentence: "If you want up-to-date information and convincing argument, this is the book to get and read." In some way our review of this book became decapitated in the last issue of this journal, and thus appeared without a heading in the department of "Additional Book Notes" instead of in the regular book review department. We distinctly remember having indicated the error in the proof, but for some reason the correction was not made. A man once said, "Mistakes will happen in the best of families; one happened in ours!" So mistakes will occur even in the BIBLE CHAMPION office, well regulated as it is.

We regret the mistake. We were especially anxious to give this book as early recognition as possible in these columns, for it is one of the ablest and completest refutations of evolution that has yet come from the press. We hope it will be widely read. You may depend upon it, it was not written by mere sciolists.

The Leaven of the Sadducees, or, The Old and New Apostasies. By Ernest Gordon. The Bible Institute Colportage Association, 826 South La Salle Street, Chicago, Ill. $1.50 net.

Here we have another eye-opener. Such a terrific *expose* of the principles and tactics of Unitarians and Modernists was perhaps never made before—unless we except Charles H. Coates' "The Red Theology in the Far East," which was reviewed in the June-July number of this magazine. Until one has read the history, one would never suspect that such underhanded methods were used by the liberalists in New England when they split the orthodox Congregational Church. In many cases they actually took all the property and savings of the orthodox churches, even when the orthodox party was in the majority. It was a marvel of intriguery. Taking advantage of certain technicalities of the law, the Unitarians actually held possession of all properties, while those who clung to the old faith had to move out of their own churches and build new ones for themselves. A knowledge of these facts should be a warning to loyal

Christians in our Protestant churches today; for if the liberalists can oust them from their churches and colleges and seminaries, they will do so, evidently without conscience. They have already taken possession of many institutions that were built by thoroughly evangelical people.

The case of Andover Seminary is vividly described by Mr. Gordon. It was a pitiful example of the diversion of trust funds. This valuable lesson is learned from Mr. Gordon's book: orthodox people who build churches and schools and endow them should see to it that the terms of their holdings are legally secured, so that there can be no diversion of funds from their sacred purpose. Whenever the liberalists can make a raid upon church property, they will not hesitate to do so. It is a part of their ethics. This is proved by the well-known fact that even now many churches which were built by soundly orthodox people, with the distinct purpose of promoting and upholding their faith, are now used by ministers who are undermining the very doctrines on which the churches were founded. Mr. Gordon has sounded the trumpet of warning. Let everybody read this eye-opening book, and see just what will be the outcome if the Modernists gain the victory in the present conflict.

This certainly is the classic work on Modernism, its doctrines and its subtle tactics. You can learn from it why the Modernists do not peaceably withdraw when they find themselves out of accord with the standards and principles of their denominations. If they withdrew, they would put themselves out of "house and home;" and they are not the sort who will sacrifice temporal welfare for the sake of principle. They also plan to propagate their views within the evangelical denominations until they can gain enough strength to hold the properties, if the time ever comes that a separation becomes necessary. Yes, they are worldly wise. We advise evangelical Christians against using their subtle methods, but we also exhort them to be on their guard. If any pacifist still feels that there is nothing to contend for, nothing to fear, let him send posthaste for Mr. Gordon's book, and "burn the midnight oil," if necessary, in order to finish reading it.

Jonah: Prophet and Patriot. By D. E. Hart-Davies, M. A. Chas. J. Thynne & Jarvis, Pubs., Whitefriars Street, E. C. 4, London, England. 3s. 75 cents net.

The author of this book once thought that the dissecting critics were right when they treated the book of Jonah as only a piec fiction written to teach a moral lesson. Bu was led to give the subject a more thorough vestigation, with the result that he became c vinced of the historicity of both Jonah and book. In this respect his experience was s lar to that of Sir William M. Ramsay reg ing the so-called "critical" views of St. L as a historian. Mr. Hart-Davies canva the whole problem of Jonah, and presents sons that ought to convince every fair m He goes critically and scientifically into question of the prophet's being swallowed the sea monster and his preservation in stomach, and finds the miracle, although m velous, no more so than many of the ot miracles recorded in Holy Writ. The probability that any Jewish author wo write such a book, so discreditable to its h and then attribute it to one of the proph of Israel, is set forth in a forceful way. saving of Ninevah upon the people's repe ance, thus showing both the justice and me of God, furnished a sufficient motive for miracle depicted. Christ's endorsement of historical character of the book of Jonah, somuch that He made it an example or type His own resurrection, is a strong argument favor of the traditional view. We believe t the rationalistic critics have come to an *passe* in this book, and would better hoist flag of surrender.

Evolution Examined in the Light of Revelati and Reason. By Albert P. Schack. Fr erick H. Hitchcock, Publisher, New Yo $2.50.

On every hand, the theory of evolution receiving powerful blows. The present bo is a good one in many ways. It does not lea much ground for the grandees of evolution stand on. Of course, it has its shortcomin It is written in rather cumbersome style, t sentences, many of them, being long and volved. Sometimes the author reasons in circle, and thus fails to carry conviction w those who are wedded to evolution. Mo over, he seems at times to obscure matters giving to historical narratives a "symbolic interpretation, somewhat after the manner the Swedenborgians. However, even wi these faults, the Brahmins of evolution w have much difficulty in defending their positi against his criticisms. He certainly sees a penetrates the joints in their armor. He fi a good many more of these joints, too, than arrow of Paris found in the armor of Achill heel. The author displays much knowledge

ence. He argues strongly against the tran-tation of species, believing, as the Bible ches, that each produces "after its kind." can find no satisfying evidence that man is cion of the animals, but looks upon him as e direct creation of God in the divine image.

e Conflict of Fundamentalism and Modern-ism. By Leander S. Keyser, D.D. The Literary Board, Burlington, Iowa. Paper bound, 30 cents.

We produce here the publishers' note, so at our readers will know what this book is out: "This tract is intended as a Handbook Information. It tells you just what you nt to know—that is, what the Modernists lieve and what they don't believe. Ditto for e Fundamentalists. Thus you will find out hy they cannot get together. And all of it is ld simply enough for laymen as well as others understand." In his Foreword the author lls his brochure "a tract for the times"; and t he hopes that it will also have permanent ulue. By reading this book, he says, "the ader will know with which class to bracket mself"—that is, with the Fundamentalists or e Modernists. He will also see why they nnot meet one another on common ground hd declare an armistice. The author's hope hd prayer are that his tract may help to make e issue clear and thus further the cause of angelical truth. Many people do not seem know what all the agitation is about. Per-aps if they know, they will be able to see how rious it is.—*F. J. B.*

he Call to Prophetic Service. By Professor Henry Schaeffer, Ph.D., S. T. M. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. $3.25.

In these halting times, these Sadducean days, is a pleasure to read a scholarly volume that ngs true to Biblical Christianity; that sounds e positive note throughout. If there is a lace where the author departs in the slightest rom the evangelical faith, we have not been ble to find it, and we might almost say that e have gone through it with a fine-toothed omb. Everywhere the supernatural element the Bible is given its proper recognition and mphasis, while the human element is also pro-erly stressed; and this, we take it, is the right osition.

According to our author, the prophets of he Old and New Testaments all received heir call from God. It did not merely bubble p from their own thoughts or subconscious minds or subjective experiences. Indeed, it was the supernatural call that produced the inner experiences. "No prophecy of the olden time ever came by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (1 Peter 1:21). Dr. Schaeffer analyzes the divine vocation of practically all the Old and New Testament prophets, beginning with Abraham and ending with Paul. This list includes Christ and the Twelve. In each case the distinctive features of the prophet's vocation are dealt with in a most satisfactory way, the temporary elements given due weight, and the permanent elements effectively brought out; for, as every Bible student knows, there is something peculiar and individual in each prophet's call, so that not all the features can be duplicated in every divine call. Amos, Hosea, Isaiah, Jeremiah, Peter and Paul, each received his vocation according to his special gifts, environment and historical setting. By such a discriminating analysis Dr. Schaeffer's book is most valuable, and becomes a real contribution to our theological literature.

It remains to be said that Dr. Schaeffer's book was not primarily written with a doctrinal and apologetic purpose (although it is cogent along those lines), but for practical ends. Its purpose is to show that, just as God called men in olden times to a specific work, so he calls men today; not on a hazy, indeterminate way, but in a very definite way. Some are called to one vocation, some to another, but all are called to service in God's kingdom. They should not, Jonah-like, flee from God's call, but, Paul-like, should be obedient "to the heavenly vision." Dr. Schaeffer occupies the chair of Biblical Interpretation in the Chicago Lutheran Theological Seminary located at Maywood, Ill.

Christ in All the Scriptures. By A. M. Hodgkin. Pickering & Inglis, London and Glasgow. Three Shillings. May be ordered through John L. Stauffer, Book Dealer, Harrisonburg, Virginia. Price in American money, about $1.25.

It is remarkable that a book like this should be published in England, run into the sixth edition by 1922, sell at that date up to the twenty-fifth thousand, and be translated into French, German, Arabic, Japanese and Chinese, and yet we here in America are scarcely aware of it. Well, it is a worth while book. The title is taken from a well-known saying about Christ. Our author has gone through both the Old Testament and the New (especially the former), and has shown specifically the many places where Christ can be found, proving His assertion concerning the Scriptures, "These are they which testify of me."

We doubt whether Messianic prophecy, symbol and promise in the Old Testament have ever been so fully developed as they are in this outstanding book on the subject.

Our author is also a real believer and a cogent apologist. After quoting Christ's words, "Abraham rejoiced to see my day," and, "Moses wrote of me," he says truly: "To those of us who believe in Christ as truly God, as well as truly Man, His word on these matters is authoritative. He would not have said, 'Abraham rejoiced to see my day,' if Abraham had been a mythological character; He would not have said, 'Moses wrote of me,' if the books of Moses had been written hundreds of years later."

For those people who believe that the whole Bible is divinely inspired, this book will be most refreshing and edifying. To people who think that the Biblical writers simply gave expression to their own subjective views, it will be an offense, just as is the blood atonement—unless they can be converted to the evangelical position. It is to be hoped that Mr. Hodgkin's book will be widely circulated in this country. We want evangelical believers to read many good books, and keep posted.

Revelation in the Light of History and Experience. By Rev. Herman Mackensen. The Stratford Company, Publishers, Boston, Mass. $2.00.

We have here another book that is needed for these times. It is, as the author puts it, "an effort to think straight." We agree with him that, when one thinks the whole matter through, taking into account all the diverse facts, the only reasonable conclusion one can reach is that the Bible is God's special revelation of His person, will and plan to the children of men. How else can all the facts be accounted for? How does it occur, for example, that the Bible is the only ancient book that teaches pure monotheism, while all the peoples surrounding Israel were steeped in idolatry and worshipped many gods? Then how could any human being ever have conceived of the creation of the universe *ex nihilo* and of man in the divine similitude, as narrated in the first chaper of Genesis, without a direct revelation from God? Our author stresses these patent facts most convincingly.

As to the plan of redemption through the incarnation of the Son of God, who would have ever invented such a conception and imposed it upon the world? As to the matter of experience, why should any one who repents of his sins and comes to God in the name of Christ, receive the inner assurance of pard and salvation, if the Bible is not true? M Mackensen argues cogently when he ho that "revelation is a logical necessity." there is a personal God, it is almost inconce able that He would not reveal Himself clea to His rational creatures.

In a most attractive and forceful reasoni process our author follows the history of Isr until it culminates in the advent of Christ, a shows that such history and experience are yond any human power of invention. If t whole story is not true, the minds that vented it must have been of such a marvello genius that they cannot be accounted for sa on the ground of miraculous powers and gif We recommend this book to Modernists a Skeptics. We hope that their minds will n grow weary in following a real logical proce

After the foregoing was written we receiv an excellent review of Mr. Mackensen's bo from Rev. E. W. Hammer, Lynbrook, N. Y from which we take the privilege of quotin "Our college boys and girls, especially tho who come into contact with the negative forc will find Mr. Mackensen's contribution high profitable and instructive. Buy it, study and thank God for the faith once delivered our fathers and for the incomparable Christ history and revelation."

Christ Supreme: A Testimony. By Arthur Carter. The Bible Institute Colportage A sociation, 826 N. La Salle Street, Chicag Ill. Art stock cover, 30 cents; cloth, cents.

Another upstanding writer goes to the Hol Scriptures and finds there the real Christ, t supreme Christ, one person in two nature truly God and truly man; therefore able t save unto the uttermost. In his introductio he proves that evangelical believers who a truly in earnest are bound to defend the faitl To stand idly by and allow it to be assailed minimized would be tantamount to what Pa calls "holding back the truth in unrighteou ness." Being an Englishman, the author tak to task a number of the leading Modernists his own country, and exposes their sad an serious departures from the doctrines of hi torical Christianity. For example, he quot the late editor of the *British Weekly* as sayin of Dr. Glover's treatment of redemption an forgiveness as "painfully shallow and inad quate." And yet Dr. Glover is receiving a most fulsome praise in this country from th Modernists and the liberalistic publisher Mr. Carter's book is a valuable study of th life of Christ for the purpose of showing th

He is supreme; that His teaching and influence can be adequately accounted for in only one way—by holding Him to be God in human form.

The Deadly Parallel. By George H. Dowkontt, M.D. Loizeaux Brothers, Publishers, 1 East 13th Street, New York. Cloth, 50 cents; paper, 15 cents; $12.00 per hundred.

It is too bad that Dr. Fosdick throws himself open to so much attack. He certainly makes himself vulnerable at many points. One has almost to pity him. Dr. Dowkontt has really brought a most damaging case against him. He has employed the "deadly parallel," and in a most humiliating way to Dr. Fosdick. This booklet contains the teaching of Thomas Paine in his "The Age of Reason" and Dr. Fosdick in his "The Modern Use of the Bible." There is so close a similarity—one is almost tempted to say a "homology"—that it looks almost like "genetic" relationship. Numerous literal quotations from both Paine and Fosdick are given, so that any one may check up the citations to see whether they have been honestly made. Having read Fosdick's book carefully and having reviewed it in this magazine and elsewhere, we believe that every quotation is genuine. These parallelisms certainly must be very humbling to the Modernist who poses as a rather superior Christian and yet has so many views in common with one of the most pronounced infidels the world has ever known.

Pungent Paragraphs, a Handbook of Humorous Illustrations, Wit and Wisdom, for Ministers, Lecturers, After-Dinner Speakers, and for General Reading. By Leewin B. Williams. 320 pp., cloth, $2.00, prepaid. L. B. Williams & Son, 905 Monroe St., N.W., Washington, D. C.

This is an unusual book of illustrative matter. In the "Introductory" the author states that he has had access to the Congressional Libary (Washington, D. C.) and from this and many other sources the material has been gathered. It is not a joke book, far from it. The stories are nearly all laughable, but are such that a wise speaker can use with telling effect in driving home important truths. The matter is primarily designed for ministers and Christian workers, but any one who has occasion to address an audience, or even to introduce a speaker, will find a story to enliven his remarks. The book appears to be thoroughly "orthodox," judging from the number of laughable thrusts that are given against many modern fads and religious shortcomings. At the top of each page there is a short quotation that is a real "burr that will stick in one's wool."

The paragraphs are numbered from 1 to 800, a supply that one could not exhaust in a life time. An important feature of the book is the index, one of the best we have ever seen. The matter is indexed under both titles and subjects. The titles are in caps and the subjects in lower case. Under each paragraph throughout the book there is a cross index giving reference to other illustrations of a similar nature. This index feature will appeal to busy workers.—*F. J. B.*

ADDITIONAL BOOK NOTES

"The Peril of Unbelief" and "The Danger of Doubt" are two sermons by D. L. Moody that have been issued by The Bible Institute Colportage Association, 826 North La Salle Street, Chicago, Ill., in the series known as "The Evangel Booklet." The sermons are characteristic of Mr. Moody, and full of tender warning. He shows that nothing of positive good comes from doubt; that it simply fills the mind with uncertainties that render life ineffective. On the other hand, faith is constructive. Christian faith brings assurance to the soul, assurance of pardon and truth and salvation, and that surely leads to a solid and useful life. 10 cents each; 12 copies, $1.00.

Another number of the same series is entitled, "Moody the Evangelist," by Joseph B. Bowles. It contains a "character sketch" and gives some of Mr. Moody's original sayings. The first part of the tract gives a number of views of Moody by prominent men who were associated with him, like Dr. Arthur T. Pierson, Dr. Horatius Bonar, Lord Cairns, etc. The second part contains "shots that went home." How many wise and witty sayings fell from the lips of this great and unique evangelist! Let those who object to the doctrine and experience of justification by faith ponder this from the greatest soul-winner of the previous generation: "Do you know what 'justified' means? I will tell you. It is to stand before God without spot or wrinkle, without a sin. It is to be put back beyond Eden. God looks over His ledger and says: 'Moody, I have no account against you. Your debt has all been wiped out by another.'"

By purchase we have received a number of books from Chas. J. Thynne & Jarvis, Ltd., London, England. Some of them are quite recent and others were published quite a while ago. Among them is Edouard Naville's "The

Law of Moses," translated from the French, under the author's revision, by Dean Henry Wace. It was issued in 1922. We marvel that some of the writers of today who make patchwork out of the Pentateuch, and discredit its genuineness as the work of Moses, can write as they do in the face of such a convincing book as this one by the great archeologist. Do they never read a work on the conservative side? Their smug self-confidence and dogmatism are the outstanding marvel of the present day. Here is this scholar's conclusion, after a survey of the whole field of Biblical criticism: "The Mosaic law was written by Moses, and not by an arbitrary number of authors, of whose existence we know nothing, not even their names, and of whom some, such as the Elohist and the Yahvist, belong to a category of writers unknown at the epoch at which they are said to have been active. In a word, the law of the Pentateuch is by Moses." And yet there are men today who keep asserting that "the concensus of scholarship" is on the side of the old documentary theory.

Other good books of the Thynne & Jarvis list, although not so recent, are those of William B. Galloway, M. A. We have just read his book entitled, "The Testimony of Science to the Deluge." Although the work was written some years ago, it presents an array of most convincing scientific data. The author goes into an examination of the view that at some time in the past the earth's axis must have been changed suddenly, thus causing the waters of the ocean to inundate the land everywhere; also causing such a sudden change of temperature in the far north as to catch the great elephants and mastodons in the ice and preserve them in cold storage through the centuries until the present time, when they are found in a fresh condition. This view is further confirmed by the fact that the magnetic pole and the axistical pole of the earth do not coincide. The universal tradition of a great deluge must have a historical basis. The Noachian deluge best stands in historical connection with the tradition. This is a learned work, and we marvel that present-day geologists and others of the scientific guild have paid no attention to it.

Another erudite book by the same author is "Science and Geology in Relation to the Universal Deluge." Had the scientists of the latter part of the nineteenth and the first part of the twentieth centuries paid more attention to these learned writings, we feel sure that geologists would not have set forth so many wild and crude theories that are in opposition to the Word of God. The evidences brought forward by the author in favor of catastrophism certainly seem to be convincing, so that it is impossible to understand how the uniformitarian hypothesis can stand on its feet.

"Christ or Bolshevism" is a tract that sounds the alarm, showing how close a connection there is between certain well-known movements of the day and the Bolshevistic movement. The author appeals to documentary evidence. There are certain opponents of Christianity who rejoice in the present rise of Modernism and the vast schism which it has created in the Christian church, and see in it the downfall of Christianity. They are doing much in an insidious way to aggravate the conflict and encourage the liberalists in their assaults on evangelical faith. The tract is another eye-opener. It is for sale by Kelly & Walsh, Shanghai, China.

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Enthusiasm and Hope

The word "enthusiasm" does not occur in the Bible. The common equivalent in the Old Testament is "zeal," but its closer New Testament synonym is "hope." We wonder at times at the emphasis the Scriptures put on this word. To us it seems a mere frame of mind, a vague expectation, which may or may not be justified by future events. Hope, as a word, has sadly degenerated in meaning, and is now only a half-way house between optimism and pessimism. "I hope so" generally means "I'm afraid not." True hope never strikes a despondent note. It is the connecting link between faith and love. Itself the blossom of faith, its fruit is love; it rests on certainties and finds expression in realities. Born of strong conviction, it reaches maturity thru works which are the logical outcome of those convictions. Hopes makes faith vigorous and love efficient. Without it faith is but a name and love a sentiment. Hope is the firing line and not the last ditch.—*J. Fred'k Berg, D.D.*

* * *

In the heart of every hardship is a blessing. In the bosom of every hindrance is a help. If we live hombly and faithfully and do not seem contrary, we shall all find, in ways mysterious, that the Lord has given us twice as much as we had before.—*Dr. Morrison.*

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Note—Where only initials are given in address make money order payable to Bible Champion or order and payment will be forwarded to proper party.

SPECIALS—The following new books at less than half price—*Westcott's* Exposition of Ephesians, Greek text, and *Lightfoot's* Dissertations on the Apostolic Age at $2.25 each, postpaid. Write for special disocunt to ministers desiring a copy of the "Companion Bible."—John L. Stauffer, Harrisonburg, Virginia.

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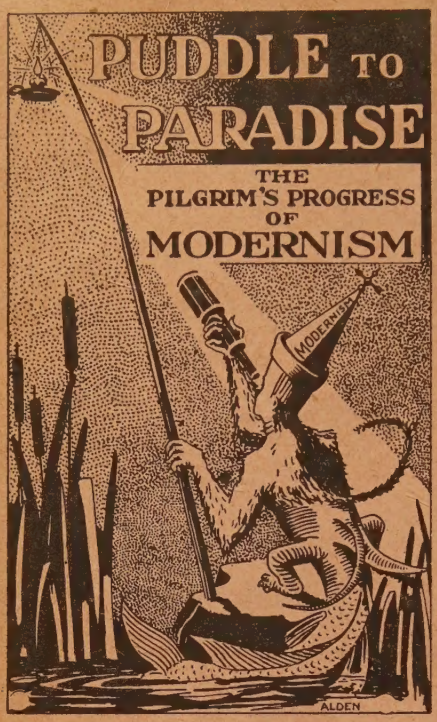

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We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

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Puddle to Paradise

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